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ABSTRACT

This booklet provides background information and suggestions to those who find themselves providing human care services to Pan Asian clients (Cambodians, Chinese, Guamanians, Hawaiians, Japanese, Koreans, Laotians, Pilipinos, Samoans, Thais, Vietnamese). Included is historical, cultural, and social information about the various Pan Asian groups in San Diego County. Highlighted are key intracultural similarities/differences and their practical implications in servicing Pan Asian clientele. Guidelines are also presented to minimize situations where misunderstandings may occur due to cultural/language differences between the client and the provider. Dates of significant events involving Pan Asians are included. (Author/EB)

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# UNDERSTANDING THE PAN ASIAN CLIENT: *A Handbook*

*for Helping Professionals*

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*AUGUST 1978*

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PREFACE

Some will consider this publication unnecessary because Pan Asians are often stereotyped as "model minorities". Though many Pan Asians have been successful and may require fewer services of human care agencies, the stereotype overlocks Pan Asians who have a real need for such services. In order to provide effective care, it is necessary to properly assess the outlook of the various Pan Asian groups.

This booklet provides background information and suggestions to those who find themselves providing human care services to Pan Asian clients. Included is useful historical, cultural and social information about the various Pan Asian groups in San Diego County. Highlights are key intracultural similarities/differences and their practical implications in servicing Pan Asian clientele.

Each provider should give special attention to the varying cultural, historical and social circumstances of a particular group. These variations account for the differences in feelings and behaviors which you may observe while working with different clients. For example, your assessment on the relevance of filial piety (respect for one's elders) is likely to differ between generations. Another example involves the recent Indochinese immigrants and the earlier Chinese, Japanese and Pilipino immigrants: the former came under the auspices of the United States government and will have a greater feeling of belonging and claims on this country than the latter. Thus, circumstances will vary considerably as will your assessment of each individual case.

The guidelines are also presented to minimize situations where misunderstandings may occur due to cultural/language differences between the client and the provider. For example, many readers may make interpretations from an intrapsychic/individualistic viewpoint rather than from a situational/intrafamilial viewpoint which is more consistent with most Pan Asians than with other groups.

The use of this booklet will also require a strong dosage of common sense since, in characterizing each ethnic group, there is little distinction made between sexes, age levels, generation in this country, regional background, language skill and numerous other factors that will affect your client's behaviors. The information and guidelines are like recipes in a cook book. Common sense is used in following a cook book recipe, and, similarly, it would

be foolish to follow the guidelines in a literal fashion.

This document is a series of "working papers" which are not only open to varying interpretations but also to revisions. They are based on pertinent literature and previous studies and also on the experiences of human care service workers. They were originated for sensitivity/cultural awareness training of professionals in San Diego County. Therefore, you should read this document as a product of workers who have found it useful in practice.

You might use as additional resources references cited in the bibliography and persons you know who are knowledgeable about the cultural background of your client. In the final analysis, the effectiveness of your service lies with you. This document, other references and consultants can only provide cues.

We have been discussing this booklet with the assumption that you, the reader, is in a position to provide human care services to Pan Asian clients. Others will also benefit from reading it. It has given me an immense amount of information which I would find difficult accumulating without spending many hours in a library. It provides not only a summary of key facts, but it also provides the reader with a guide into further understanding of Pan Asians.

Therefore, it is with pleasure that I write this introduction and hope you will acquire as much useful information as I have.

Kenji Ima,
Professor of Sociology
San Diego State University
AUGUST 1978

## STATEMENT ABOUT UPAC

The Union of Pan Asian Communities (UPAC) of San Diego is a multi-service agency whose goals are to 1) improve the quality of life for needy persons who, because of language and cultural barriers, do not utilize services or experience difficulty in obtaining services; and 2) improve citizen participation in advocacy and the decision-making process for problem identification and resolution for underserved, vulnerable populations.

UPAC as an organization consists of membership from 11 ethnic communities represented by 14 organizations. They are the Cambodian Association, Chinese Social Service Center, House of China, Hui-O-Hawaii, Japanese American Citizens League, Korean Association, Laotian Friendship Association, Philippine American Community of San Diego, Samoan Association of America, Samoan Senior Citizens Club, Sons and Daughters of Guam, Thai Association, Vietnamese Alliance Association and Vietnamese Community Foundation. Representatives from each ethnic community participate as members of the Board of Directors.

UPAC has been providing services for the past four years through four projects: Special Services and Community Organization/Planning funded by Community Action Partnership to provide social services and community organization; Pan Asian Senior Services funded by the Area Agency on Aging to provide home helps and social services to limited English speaking seniors; Indochinese Service Center funded by the California Department of Health to provide adjustment services to Indochinese; and Project Salad Bowl funded by the City of San Diego to provide summer recreational/educational activities to youth. In addition, UPAC hopes to begin a new preventive mental health program this year through San Diego County Mental Health Services. UPAC's programs have consistently received high evaluations for quality service and efficient management for the past two years.

*Kaulana Na Pua*

by Leilani Sauter

for the
old folks
pressed so cruelly
like withered leaves
between waxpaper sheets
eyes lively
(but unseeing)
staring placidly
from the pages
of dead books

for the old folks
whole stories have been
crushed
and left broken
to die

whose faces
grace books
whose power
graces my
memory
whose hands
i remember now
touching healing
shaping
strands of flowers
into leis

kaulana na pua
famous are the flowers
the treasures of
your hearts
famous are your children
and your children's children
flowers of your heart

their geneologies are forgotten
but their eyes hold
that so familiar look

########

Ms. Leilani Sauter is the
Hawaiian Community's delegate
to UPAC.

# PAN ASIANS

The terms Pan Asian or Pacific Asian refers to individuals of Asian or Pacific Island ancestry. This includes Burmese, Cambodians, Chinese, East Indians, Fijiians, Guamanians, Hawaiians, Indonesians, Japanese, Koreans, Malaysians, Nepalese, Pakistanis, Pilipinos, Samoans, Thais and Vietnamese.

Pan Asians are often viewed as a homogeneous group sharing the same cultural traits and norms. While it is true that historical, cultural and social similarities between the various groups exist, there are also significant differences between them. Each community should be dealt with as a distinct entity. Most individuals see themselves belonging to particular ethnic groups and subgroups (for example, Pilipinos see themselves not only as Pilipinos but as Visayans or any one of hundreds of provincial groups. Also, most Pacific Asians do not usually think of themselves as that per se but, rather, as Cambodian, Chinese, Guamanian, Hawaiian, Samoan, etc.)

Stereotypes of Pan Asians have changed to suit the social climate of the times. While it was convenient during the earlier "yellow peril" days to view Asians as the cause of many social problems, the predominant conception of Pan Asians today is that of a "model minority". According to this view, Asians have overcome past discriminations and face no significant problems in this society. This stereotype may be contributing to the lack of social services available to Asians.

## VALUES

1) Filial piety is highly valued.
2) Pan Asians have a collective (i.e, family/group) orientation rather than an individual orientation.
3) As a consequence of 1) and 2), interdependence rather than independence is stressed.
4) Cooperation within one's own particular ethnic group rather than competition is valued.
5) Emphasis is placed on humility rather than excess pride or aggressiveness.

## NORMS AND ROLE BEHAVIORS

1) The family is the preferred source of help for Pan Asians, second comes friends or the community.
2) Outside help may be sought if shame is involved. The shame factor is an important concept in understanding behavior in the Pan Asian communities.

Basically, it refers to the avoidance of any behavior that would discredit or bring shame to one's family/group.

3) Asians are often reticent in seeking help as this might be construed as a sign of weakness (Sommers, 339).
4) They are more likely than non-Asians to see their problems as situational rather than intrapsychic.
5) Interpersonal relationships are usually guided by deference. Hence, a nod does not necessarily indicate agreement. Formality (e.g., use of titles) is also used in verbal intercourse.
6) Since older people are held in high regard, they generally expect their children to take care of them when conflicts arise, since the younger generation of acculturated Asians do not always adhere to traditional obligations. On the other hand, elders who are acculturated into mainstream society do not expect their children to care for them in their senior years.
7) Generally speaking, there is a high regard for status, usually based on educational or occupational title, age and benevolent wealth.

PRACTICE IMPLICATIONS

(Note: These guidelines are not intended to be absolutes but, rather, are suggestions for better serving Pan Asian clientele.)

1) The first implication for practice is to realize that there are intra-ethnic differences between Pan Asian groups. A worker from outside the client's ethnic community can be effective in the change strategy if he/she is sensitive to the specific culture of the client.
2) Since Pan Asians are not familiar with social resources, there is a greater need for outreach and community education. Bilingual staff will facilitate the provision of these services.
3) Because of the fear of shame, greater confidentiality is necessary when working with Pan Asian clients.
4) For the same reason, Pan Asians should not be lead to believe that their problems stem from intrapsychic sources (Pe, 52).
5) Specific information regarding therapy, its goals and effects, can be very beneficial. This gives Pan Asians realistic expectations and also helps them cope with possible feelings of shame.
6) Since shame is a controlling factor, the social worker should be especially careful about involving significant others in the change strategy (i.e., confidentiality should be kept in mind). The client, therefore, can control

his/her own behavior rather than have relatives or other community members control it through shame.

7) When possible, community resources should be employed. This might involve working with community leaders. Again this should be done keeping confidentiality and fear of gossip in mind.

8) Work in a familial setting can be effective since the family is a major support system. There is, however, deterioration in the family structure among Pan Asians primarily due to acculturation of younger generations. Thus, emphasis might be placed on: 1) strengthening the family, and 2) providing a support system for long-term management and dealing with the immediate problem.

9) Workers should understand that a nod does not necessarily signify agreement since clients may simply not want to disagree to avoid causing trouble.

10) Since clients may be reticent in discussing problems, they may need some encouragement to do so in the counseling situation. However, this does not suggest that the worker pry into their lives. Also, it does not suggest that the worker should attempt to change clients' life-styles.

11) Rather than instilling the worker's own values or encouraging the retention of the client's own cultural values, the worker may benefit the client most by being supportive and exploring differences/similarities in each other's values.

12) A social worker may be more effective in the Pan Asian community if he/she acts as a friendly authority rather than an impersonal service deliverer.

13) Vita Sommers stated that the goal of western therapy is often to free the individual. This goal, however, may be at variance with Pan Asian culture since harmony and interdependence are stressed.

14) Since conflict is to be minimized, the social worker should refrain from the use of confrontation and, instead, show genuine concern. Accordingly, a worker should 1) refrain from employing a "confessional" type approach, i.e., forcing a client to reveal certain things he/she does not wish to, 2) be cautious of placing Asians in group therapy sessions where confrontation is involved, 3) refrain from confrontation with those in the community who are involved with the client, and 4) be careful about having the client use confrontive techniques with other agencies.

15) A worker should realize that Pan Asians may have different child rearing practices and that stringent discipline is not necessarily child abuse.

16) Lack of visible emotions should not be construed as lack of any emotions.

SOURCES

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Sommers, Vita S., "The Impact of Dual-Cultural Membership on Identity," Psychiatry, Vol. 27, No. 4, 1964.

CAMBODIANS

HISTORY AND PATTERN OF IMMIGRATION IN THE US

Cambodia is one of the oldest countries in Southeast Asia and is comparable in size to the State of Washington. Phnom Penh is the capital.

From the 9th to the 13th Century, Cambodia was ruled by the Khmer people (of ancient Indian descent) who controlled much of the Southeast Asian mainland. From the middle of the 13th to the 18th Century, Cambodia witnessed long periods of civil wars and was caught between Thailand to the North and Vietnam to the East. As a result, much of Cambodian territory was annexed by these two countries. Due to constant attacks, Cambodians chose to become a French colony in the 19th Century.

In 1953, Cambodia declared its full independence from France and saw 17 peaceful years. Then in 1970, Viet Cong troops began pressuring along the border, and Cambodia went through another revolution. Cambodia was now known as the Khmer Republic; and, after five years of war with the Khmer Rouge supported by the Viet Cong troops, Cambodia fell under the Communist regime.

Thousands of refugees fled the country in 1975 and many found refuge in France and the United States.

DEMOGRAPHIC CHARACTERISTICS

1) There are approximately 10,000 Cambodians in the United States and about 300 in San Diego.
2) Most (97%) are single young males who had served in the military.
3) Their ages range from 20 to 35 years, and they have education equivalent to high school.
4) The Cambodian work forces in San Diego is divided into three groups: a) religious missionaries, b) navy servicemen, and c) employees of the Federal government and foreign businesses. Though most are employed, they are generally underemployed in menial jobs.
5) All are fluent in French as well as Cambodian, however, few can speak English, much less read and write it.

VALUES

1) The Cambodians value respect for their parents and elders.
2) Parent-child relationships are important and are very strong.
3) Accumulation of merits is also highly valued. This is because 90% of the Cambodians practice Buddhism, in which one's present existence is determined by one's own past Karma, or, to put it simply, the more merits the better the next life.

4) Achieving merits means doing good deeds, such as donating to the temple, sharing food or money, and showing other acts of generosity, kindness and charity. Thus, these traits are valued by Cambodians.
5) The father's authority, which is absolute, is also valued in the Cambodian family. His wife and oldest child will inherit his authority after death.
6) Saving "face" is important to Cambodians.

NORMS AND ROLE BEHAVIORS

1) The five commandments of the Buddhist religion are do not kill (an animal or human being), steal, lie, commit adultery or be drunken.
2) Because of the strong Buddhist beliefs, every young man is expected to spend at least 6 months to a year as a novice monk in order to show his gratitude to his parents for their caring and also to achieve more merits.
3) The husband's duties are to work and provide for the entire family, which usually consists of parents and unmarried children and oftentimes grandparents, aunts, uncles, cousins and married children.
4) The wife cooks and takes care of the home and children. She also controls the family's budget and assets. She is held in high regard by men and society because she carries the basic social and moral values of life.
5) Since in Buddhism pressure and tension are reduced, Cambodians are slow, patient and easy-going. They do no want to accomplish anything in a hurry.
6) Cambodians do not shake hands to greet each other. Instead, they clasp their hands and bow their heads. This has changed among some in the younger generation due to the French influence and also Western culture.
7) The reputation of the whole family is damaged if a girl has a boy friend before marrying. Very few Cambodian girls marry foreigners since marriage is a family responsibility and not decided upon between the two people involved.
8) Cambodians do not celebrate birthdays, however, they do celebrate weddings and funerals.
9) Competition and aggressiveness are negative to Cambodians.
10) Cambodians do not touch others' heads since it is believed that the head houses the soul.
11) Cambodians often believe in astrology, fortune-telling, dreams, lucky days and ancestral spirits. Also, they worship certain objects in nature.
12) Cambodians have a tendency to answer "no" instead of "yes" to negative questions. For example:

"Don't you want to go?" NO. (That is not right, I want to go.)
"You didn't see him?" YES. (That is right, I didn't see him.)

PRACTICE IMPLICATIONS

1) It is very important to understand and to respect the Cambodian clients' religious beliefs which guide much of their behaviors.
2) Since Cambodians are patient, slow and not in a hurry, workers may not want to rush things. They should also be patient with their clients.
3) Since Cambodians want to save face, workers should not get upset if clients are reticent or do not seem to understand. Extra time should be taken for explanations.
4) Also, in yes/no confusions, workers may want to clarify what is actually meant by asking, for example, "Yes, you did see him?"
5) Cambodian clients may offer food or tea/coffee. It is alright to accept it.

SOURCE

Mr. Kung Chap, President (Ex-Officio), Cambodian Association of San Diego.

CHINESE

HISTORY AND PATTERN OF IMMIGRATION IN THE US

The Chinese were the first Asian group to come to the United States. Immigration here effectively began in 1847, reflecting China's overpopulation. The 1849 flood, taking many lives and causing widespread famine, was accompanied by much political unrest. The news of the gold discovery and opportunity in California also lured many peasants from southeastern China. Most of the immigrants were young males from the Kwangtung and Fukien Provinces who dreamt of making a fortune and later returning home. For many, however, this was an impossible dream since they came here through a "credit-ticket" system and had to repay their debts before returning home (Lyman, 162). This system provided peasants free passage, food, lodging and work opportunities. Low wages and the high cost of living, however, caused the Chinese to live in poverty. Even so, they gained a bit more materially than they had in China.

These early Chinese offered much economic competition. They often worked mines already abandoned by white men. Throughout the 1850s, Chinese miners with their taxes financed 40% of California state and country governments. In addition to mining, they also provided domestic service, worked on railroads, fished and farmed. They also made significant accomplishments in agriculture and land reclamation in the Sacramento delta. Near most California cities, Chinese truck gardeners supplied fresh vegetables and flowers. Laundries and restaurants, two stereotyped Chinese businesses, were common business enterprises because Chinese were excluded from some occupations and also because they would not be subject to competition and discrimination (Melendy, 53).

Most Americans knew very little about the Chinese, and their dislike and suspicion of them were based not only upon economic fears but also cultural fears (Melendy, 27). The Chinese did not meet the prevailing white, Protestant standards of conduct, appearance, speech, etc. There developed an enduring theme of Chinese cultural inferiority. The Chinese, however, did not feel the need to assimilate since many had planned to return home.

Chinatowns emerged as a result of white racism on the one hand and congregative sentiments among the Chinese on the other hand. In short, they met the environmental, social and psychological needs of the Chinese laborers. Chinatowns were highly organized, e.g., district and family associations were established and perpetuated tradition and adherence to Chinese ways. A third

type of organization known as secret societies, or tongs, did some charitable work, however, dominated gambling, opium and prostitution (Lyman, 167).

A major social problem affecting the Chinese was the shortage of women. Few Chinese women came here mainly because of the Chinese custom of a man never removing his wife or family from his original domicile so that they may represent his home interest with his ancestral divinities (Lyman, 185). However, American law continued the bar against Chinese women after passage of the Chinese Exclusion Act of 1882. Thus, the few Chinese women who were here and those who were imported by the tongs served the sexual needs of homeless, lonely Chinese laborers (Lyman, 167).

Discriminatory restrictions between 1882 and 1904 followed the period of free immigration. The restrictions of the 1882 Exclusion Act were effective and later extended for another ten years in 1892 with passage of the Geary Act. In 1902, as this act was expiring, legislation was passed to continue it. In 1917, Congress created the "barred zones" such as Asia and the Southeastern Pacific from which natives could not immigrate. The 1924 Immigration Act further barred aliens ineligible for citizenship, including wives born abroad (Melendy, 63).

The alliance of China and the United States during World War II probably did the most to end Chinese exclusion laws. All immigration laws prior to 1943 were repealed at that time, and a quota system was imposed. The quota was 105, and 50% was reserved for professionals. During the 1950s and the spread of Communism, President Kennedy permitted Hong Kong refugees to enter the United States as parolees. In 1965, President Johnson abolished the national origins system and placed all unused national quotas into a pool which qualified aliens from oversubscribed countries. After 1968, the quota was changed to 20,000 a year and based upon country of birth rather than nationality or race. Persons born in Hong Kong, however, were charged to Great Britain's quota and could not exceed 1% of the number of British visas issued per year (Melendy, 67).

Since World War II, the Chinese have achieved more social and racial equality and have escaped the many stereotypes previously held. They have proven their competencies in many areas of economic life here. For example, in addition to thriving businesses and retail stores, many have established successful careers in professional fields and have followed patterns similar to other well-established immigrant groups.

CHRONOLOGY OF EVENTS

(Primarily taken from William Tung's The Chinese in America 1820-1973)

1844 - July 3. The United States established formal relationships with China by the conclusion of the Treaty of Wanghia by which Americans in China were exempt from local jurisdiction under the terms of extraterritoriality which was, however, not reciprocally provided to Chinese nationals in the United States.

1847 - The first group of Chinese students arrived to receive higher education.

1848 - Gold was discovered north of San Francisco, and a group of Chinese laborers arrived in California.

1850 - Chinese in California numbered 4,000. Their rapid influx was largely due to the demand for cheap labor. California's Foreign Miners License Tax Law required Chinese miners to pay special taxes set at $3 a month.

1852 - The California Legislature imposed a new tax of $4 a month for foreigners eligible for citizenship and an additional $2 a month each succeeding year for those ineligible for citizenship. Another law was enacted to enforce ship masters to pay $5-$10 for each passenger. More than 20,000 Chinese arrived in San Francisco this year, contributing 45% of the total amount of this tax.

In Hawaii, the Royal Hawaii Agricultural Society imported 280 Chinese laborers.

1853 - Because of the license tax and discovery of gold in Australia, only 4,470 Chinese came to the United States this year, barely offsetting the number of departures.

1854 - The Chinese in California formed the Six District Association for mutual help in the midst of American prejudices and discriminations.

1855 - The California Legislature passed an act requiring a ship master or owner to pay $50 for each of its passengers ineligible for American citizenship.

1858 - The California Legislature passed an act to prevent further immigration of Chinese or Mongolians to the state.

1860 - According to a California statute, Mongolians, Indians and Negroes were excluded from public schools.

Chinese fishermen in California were required by law to pay $4 a month tax. (This was repealed in 1864.)

1863 - The California Legislature enacted a law under which no Chinese could be permitted to give evidence in favor of, or against, any white man.

1864 - Chinese labor constituted 75% of the working force of 4,000 for the construction of the Central Pacific Railroad.

1868 - The United States and China concluded what is generally known as the Burlingame Treaty. It recognized the right of free migration and emigration of the citizens of both countries, with the exception of naturalization. It also guaranteed their reciprocal privileges of residence, school and travel.

1869 - Chinese labor constituted 90% of the working force of 10,000 for the completion of the Transcontinental Railroad.

1870 - California required other races to attend public schools separate from the whites.

1872 - California prohibited Chinese from owning real estate or securing business licenses.

1875 - Congress passed an immigration act barring convicts and prostitutes coming to the United States. This act was considered the first in excluding the admission of certain aliens.

1879 - The California Constitution adopted many discriminatory provisions against the Chinese, including depriving them of employment on any state, county, municipal or other public works.

1882 - Congress adopted the Chinese Exclusion Act, which prevented Chinese from entering the United States for 10 years and disallowed naturalization of Chinese already residing here.

The California Legislature also declared one day a legal holiday to allow public anti-Chinese demonstrations which permitted Chinese to be beaten and murdered.

1885 - Congress passed an act to prohibit contract labor.

1887 - Gim Gong Lue, widely known for his contributions to horticulture, was naturalized as an American citizen in Massachusetts.

1888 - Congress passed an act (generally known as the Scott Act) which barred re-entry of over 20,600 Chinese laborers to the United States.

1889 - The Chinese were not permitted to enter Hawaii (Act of July 7, 1889).

1892 - Congress passed the Geary Act which extended the 1882 Exclusion Act for another 10 years and required certificates of residence for Chinese living here.

1893 - After the Geary Act passage, the Chinese community raised enough money to challenge its constitutionality before the Supreme Court which upheld the Act for the reason that Congress had the right to legislate expulsion of Chinese through the order or executive officers.

1894 - Sun Yat-sen, founder of the Chinese Republic, established his first revolutionary organization, Hsing-chung Hui (Society for the Regeneration of China) in Honolulu.

1898 - Congress passed a joint resolution excluding Chinese laborers from entering Hawaii.

The Supreme Court of the United States ruled, in the case of United States v. Wong Kim Ark, that a person born in the United States of Chinese parents is of American nationality by birth.

1899 - The United States declared the Open Door Policy toward China, advocating equal treatment within the leased territories and spheres of influence claimed by other powers in China. This policy created tremendous good will among the Chinese in both China and the United States toward the American government.

1900 - Congress passed an act under which Chinese in Hawaii were required to apply for certificates of residence.

The Boxer Uprising in China against foreign lives and properties was a reaction to imperialist aggressions of European powers and Japan and resulted in a heavy indemnity being paid by the Chinese government. It also stirred up anti-Chinese sentiment in the United States.

1902 - Congress passed an act to extend the Geary Act of 1892 for another 10 years. This Act also imposed restrictions upon the Chinese in the Philippine Islands.

1904 - Congress passed an act extending all Chinese exclusion laws then in existence indefinitely.

1905 - In retaliation against American exclusion acts, as well as other abuses and violence suffered by the Chinese in the United States, the Chinese in China began a boycott movement against American goods.

1906 - Several states, including the Pacific coast states, passed alien land acts, which deprived persons ineligible for citizenship of land holdings.

1909 - Angel Island, located in San Francisco Bay was officially opened as a "quarantine" facility to examine Asians upon their arrival to the West Coast. Those with verified sponsors joined the existing Chinatowns; others returned to China, and some died. The Island was officially closed in 1949.

1923 - This was the last year that young Chinese could be admitted to the United States under the student status, because the immigration act

of 1924 laid down specific requirements, such as certificates for admission to American institutions, sufficient funds for education, and return to China after graduation.

1924 - The United States Supreme Court decided, in the case of Chang Chan et. al. v. John D. Nagle, that Chinese wives of American citizens were not entitled to come to the United States in accordance with the 1924 Immigration Act.

The Chinese in San Francisco built their own hospitals, "Tung Hwa", because hospital facilities were not always available to them.

1927 - The United States Supreme Court decided, in Weedin v. Chin Bow, that a person born of American parents but who had never resided in the United States was not of American nationality.

1928 - The United States Supreme Court decided in the case of Lam Mow v. Nagle, that a child born of Chinese parents aboard an American vessel on the high seas was not "born in the United States" and, therefore, not a United States citizen. This decision was in conflict with traditional American practices.

The National Dollar Stores, Inc. was founded by the Shoong family in San Francisco and later developed into a chain. Joseph Shoong became one of the wealthiest Chinese-Americans and made many philanthropic contributions to individuals and institutions.

1931 - The last of the so-called tong wars occurred this year. Tong, meaning "hall", represented different fraternal organizations of the Chinese in the United States. As time went by, some conflict of interests developed among them.

1937 - Full-scale war between China and Japan broke out on July 7. Various Chinese communities in the United States reinforced their efforts to make financial contributions to the Chinese government against aggression.

1943 - The United States and China signed a new treaty which abolished all unilateral rights and privileges previously acquired by the United States in China.

Congress repealed the Chinese exclusion laws, however, provided a meager annual quota of only 105 persons.

Approximately 78,000 Chinese resided in the United States this year.

1945 - The Hung Man Ming Chi party was established as a result of the reorganization of the Chee Kung Tong, a politically influential organiza-

tion of the Chinese community in the United States.

1946 - Subsequent to the War Bride Act of December 28, 1945, Congress passed a bill enabling wives and children of Chinese-American citizens to apply as non-quota immigrants.

Wing F. Ong was elected to the Arizona state legislature. He was the first American of Chinese descent to sit in a state legislature in the United States. He was later re-elected in 1948.

1948 - Elected to the legislature of Hawaii in 1938, Hiram Fong was elevated to the position of Speaker of the House.

1949 - This year marked the Communist conquest of China's mainland.

1952 - The Immigration and Nationality Law, known as the McCarran-Walter Act, removed the inequality against Chinese women, who were previously not entitled to the same privileges under non-quota status as Chinese men. Like the 1924 act, it still upheld the national-origin quota, which, in effect, was discriminatory against peoples from the Asia-Pacific area.

1953 - The Refugee Relief Act of 1953, which was later amended and expired at the end of 1956, apportioned 2,000 for Chinese out of a total of 205,000 non-quota immigrants.

1954 - There were 2,747 Chinese who arrived in the United States this year, more than twice the number of any other year from 1950 to 1953. Many came as refugees. This upward trend continued for a while with slight variations. The ratio between Chinese males and females in this country became more equal.

1955 - An Wang, a specialist in electronic calculators, founded the Wang Laboratories.

James Wong Howe has long been the highest paid cameraman in Hollywood. He worked for many major motion picture companies and won an Oscar for cinematography in filming "The Rose Tattoo".

1957 - The Nobel Prize for physics was conferred on Chen-ning Yang and Tsung dao Lee.

Over 2,000 Chinese were benefited by the Refugee Escape Act, which extended the unused allotments of the 1953 Act.

1959 - Delbert E. Wong, appointed by Governor Edmund Brown, was the first Chinese-American to become a judge.

Hiram Fong was elected the first United States senator from Hawaii.

Congress passed an act under which more Chinese on the quota waiting list obtained non-quota status.

1960 - The number of Chinese in the United States as reported by the census reached 237,292 (135,549 males; 100,743 women; about 60% native born). Their occupations were quite diversified, including (from highest to lowest in number) laborers, clerical workers, professionals, salespersons, managers and proprietors, craftsmen and foreman, farmers and farm managers. More than half of the Chinese lived in Honolulu, San Francisco, Oakland and New York.

By year's end, Chinese newspapers numbered 11 of 65 foreign language dailies.

1962 - To relieve the refugee situation in Hong Kong, President Kennedy permitted the entry into the United States of several thousand Chinese as parolees. Their total number eventually reached over 15,000 by the end of 1965.

1965 - Congress passed an act abolishing national-origin quotas. Country of origin was no longer based on nationality or race but on place of birth. Instead of a quota of 105, Chinese could possibly use up to 20,000 of the annual quota.

1966 - Benefited by federal grants for Chinese studies provided by the National Defense Educational Act, over 60 American institutions began to offer degree programs in Chinese studies, with about 2,500 students. There were approximately 1,450 Chinese scholars of different specializations on various instructional staffs.

A distinguished citizen of Oxnard, California, William D. Soo Hoo, was elected mayor of that city, which had only 60 ethnic Chinese among a population of 64,000.

1970 - The census revealed the total number of Chinese in the United States as 435,062, which indicated an increase of 83.34% from the figure of the 1960 census. They were no longer concentrated on the West Coast, although California still had the highest number, followed by New York, Hawaii and Illinois. Chinese constituted only .2% of the 1970 population in the United States, one of the smallest minorities. While the rate of intermarriage was up 63% in the last decade, the percentage of Chinese men married to white wives was 8.3%. The Immigration and Nationality Act of 1965 was amended twice this year (April 7 and July 10) concerning procedures for admitting aliens with special ability and those coming to the United States under government financed programs, as well as the conditions for depositing bonds.

Ernest Freeland Hom was appointed administrative trial judge in Washington D.C. by President Nixon.

1971 - Foreign students in American universities and colleges steadily increased in the previous 16 years. Those from Asia occupied 37%, the highest percentage in comparison with other areas.

1972 - The visit of President Nixon to Peking on February 21 marked a new era of Sino-American relations and also created a sensation among the Chinese in the United States. This was climaxed by the joint communique by President Nixon and Premier Chou En-lai of the People's Republic of China in Shanghai on February 25. Many Chinese in the United States, particularly businessmen who were sentimentally inclined to the Republic of China in Taiwan, had, however, expressed dismay at the sudden change of American policy.

1974 - March Fong Eu was the first woman in California's history to be elected Secretary of State. She later served one day as the first woman and Asian American to be Governor of California.

DEMOGRAPHIC CHARACTERISTICS*

1) The 1970 census reported 432,000 Chinese in the United States, with 39% living in California, 18% in New York and 12% in Hawaii.
2) Current rough estimates indicate approximately 7,000 in San Diego.
3) The median age is about 27, and 32% is under age 18.
4) There is slightly more (53%) males than females.
5) The rate of immigration is approximately 20,000 for the whole country (Chu, 19).
6) More are foreign born; and 89% of the families have both husband and wife (Chu, 19).
7) 26% are college graduates, and 12% is illiterate (Chu, 19). College enrollment for young adults is about double that of their total population.
8) About 69% of the men work as opposed to 49% of the women labor force over 16 years of age.
9) The major occupations for male workers over 16 years of age are (in order of highest to lowest percentages) professional and technical workers, service workers (except private household), managers and administrators (except farm), operatives (including transport) and clerical workers. For women, they are clerical, operatives, professionals and service workers.
10) About 88% of Chinese marry within their group (Chu, 19).

* All information was obtained from the 1970 Census unless otherwise indicated.

VALUES

1) The family has been very important in traditional Chinese culture. In China, an individual's neighbors were usually relatives, and the extended family was

also highly valued. It was an important moral unit, and harsh sanctions and punishments were imposed on those who violated family regulations and traditions (Welty, 175).

2) Filial piety, or respect for parents and elders, is one of the most important virtues of traditional Chinese culture. In succeeding generations, however, children feel lesser familial obligations due to their acculturation to American life.
3) Authority and obedience (from Confucianism) are valued in the family.
4) The father-son relationship is valued to ensure continuation of the family line (Tsung, 53).
5) Education and hard work are emphasized in forming character and in cultivating a moral standard. In China, members of the peasantry class could, through education, ascend into the gentry class at the top of Chinese society (Welty, 199).
6) Another value is saving "face", or not bringing shame to oneself or one's family in order to maintain honor.
7) Success is emphasized and is measured in the attainment of goals consistent with one's perspective on life. That is, success is a progressive attainment of worthwhile ideas.
8) Value is attached to material well-being.
9) Patience is also highly valued.
10) Contentment with one's situation is another valued trait. In developing his Taoist philosophy, Lao Tzu set up contentment as one of the cardinal principles in life.
11) Taoism philosophy also stresses "naturalness", "spontaneity", and "simplicity". Happiness is living in accordance with nature and liberating oneself from all artificial restraints (Welty, 177).

NORMS AND ROLE BEHAVIORS

1) Parent-child relationships are very important. Traditionally, parents had almost complete authority over their children (Welty, 219).
2) While the American way of life is individual-centered, Chinese are situation-centered. Individuals submit to authority and respond with behavior appropriate to the dictates of the situation (Chun-Hoon, 59).
3) Since the Chinese have a family/group orientation, family concerns have a priority over individual concerns (Welty, 218).
4) The Chinese were traditionally quite frugal. This pattern is now breaking down due to their improved economic status.
5) The concept of "face" governs much of Chinese behavior among the elderly and

earlier generations. Problems are kept to oneself rather than shared with the family or community.

6) Despite acculturation, many parents perpetuate Chinese culture by enrolling their children in language and cultural classes. Consequently, some younger generation Chinese are bilingual/bicultural.
7) Chinese traditionally had been taught to be reticent and to exercise self/emotional control in interpersonal behavior, but this is changing due to internalization of Western modes of behavior (such as expressiveness and spontaneity) (Fong, 272).

PRACTICE IMPLICATIONS

The following suggestions serve as general guidelines in working with Chinese clients and may aid workers in developing change strategies. Cases will vary, of course, on an individual basis.

1) Because high value is placed on the family, the worker might engage the family in interactions or in the helping process rather than concentrate on an individual.
2) In the more traditional, tightly-knit family, in which the father's authority is highly respected, it may be necessary to obtain the father's sanction before proceeding with any action.
3) Since the shame factor influences some behavior, clients may be reticent about their problems or present them in a casual fashion. Workers should, therefore, be indirect rather than confrontive and avoid condemnation or arousal of any guilt feelings.
4) Along similar lines of the concept of shame, workers should adhere tightly to confidentiality requirements in order to avoid gossip about the client within the client's community. Clients may need to be reminded occasionally for reassurance (especially during early interviews or sessions) of the worker's agency rule regarding confidentiality.
5) Since Chinese are situation-oriented rather than intrapsychic-oriented, they may prefer immediate action for remedying problems rather than continued supportive counseling. Thus, in acute cases of mentally ill/emotionally disturbed clients, for example, patience should be exercised and some mental health education offered to the client (and family) so that the client may gain a better understanding of the problem and the requirements possibly necessary for constructive change.
6) Age and generational differences between clients and workers initially may cause some reluctance in continuing services, however, older clients will likely

respect young workers who have credentials and are educated since education is highly valued in Chinese culture. Also, among elderly clients, workers who are of a similar age may be regarded more as companions rather than chore workers, even when workers are responsible for homemaking/personal care services.

7) Chinese traditionally feel obligated towards their elders. However, this feeling may be generalized to workers who have been caring/helpful, and the Chinese client may want to show gratitude by offering tea or food. The worker should not consider this a bribe but, rather, a friendly, hospitable gesture.

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GUAMANIANS

HISTORY AND PATTERN OF IMMIGRATION IN THE US

Guam had been under Spain's control between the 16th and 19th centuries. When the Spanish established their leadership, Guam became a key watering and provisioning port for traders and sailing vessels between Manila and Mexico. Also, due to Spanish immigration until 1898, Guamanian culture became Spanish culture. Since all the native men (referred to as "Chamorros" by the Spanish) were killed off, there was intermarriage between the native women and the Spanish and Mexican soldiers and also Pilipinos. (Guam was a point of banishment from The Philippines for almost 200 years for exiled political rebels and revolutionists.)

In 1898, the Spanish dominance ended as a result of the Spanish-American war. World War I left little impact on Guam, except for the presence of the German ship "Cormoran" and the descendants of some of the crewmen who remained in Guam. Only Saipan and other northern Marianas were under German influence since 1898 and also Japanese control. The Guamanian culture then became interwoven with Chamorro, Spanish, German and Japanese cultures. The Japanese influence was ended in 1944 by the United States.

The modern era began after the Liberation. Trade and contacts with America and Asian nations resumed and greatly increased. In 1950, Congress passed the Organic Act of Guam which created Guam's territorial status. The Naval governor was replaced by an appointed civilian governor. Ethnically, the people were hereafter Guamanians rather than Chamorros, and they also became American citizens with voting privileges. After World War II, the influx of Guamanian people into the United States began and has steadily increased due to military transfers and their dependents.

In 1961, the security clearances for entry into Guam was abolished, and their economy was focused on expanding businesses and tourism. In 1971, they inaugurated their first elected governor, Carlos Camacho.

CHRONOLOGY OF EVENTS

1521 - Ferdinan Magellan, a Portuguese explorer and navigator in the service of King Charles I of Spain, landed in Umatac Bay.
In subsequent years, the Spanish conquered the native Chamorros and set up rule.
Later Spanish immigration continued until 1898.

1898 - The Spanish American War began. The Spanish ceded on June 20, and the Germans and the Japanese gained control over the island.

1944 - On July 21, United States military soldiers freed the people from Japanese rule. The Guamanians celebrate this date yearly as their Annual Liberation which is comparable to Independence Day in the United States. Guam was now a United States possession.

1950 - Congress passed the Organic Act of Guam, which made Guam a territory and the people citizens. A civilian governor was appointed, and the 21-seat legislature of Guam and a civilian courts system were established.

1962 - Typhoon Karen struck Guam and destroyed 90% of the Island's buildings and vegetation. The people pulled together and rebuilt their Island.

1971 - Carlos G. Camacho became the first elected governor.

1976 - Typhoon Pamela, the worst typhoon in Guam's history, devastated the Island in May. With United States aid, Guamanians were able again to rebuild their homes, businesses, schools and churches.

1978 - On January 9, the Commonwealth of the North Mariana Islands were the first new territories added to the United States boundaries in 60 years.

DEMOGRAPHIC CHARACTERISTICS

1) There are no accurate counts on the Guamanian population, but about 10,000 are estimated to be residing in San Diego County.
2) Guamanians in San Diego are predominantly federally connected. After military retirement, many work as civilian employees on military bases.
3) The majority of Guamanians are high school graduates who read and write English. First generation Guamanians prefer speaking "Chamorro", a dialect of Spanish.

VALUES

1) The family is very precious, and children are also highly valued. Guamanians feel that no matter how small one's house or garden is and no matter if there is few livestock, the family always has enough food and room. More children in a family is proof that the parents are good providers.
2) Respect for one's elders is another value. For example, if one does not kiss the hands of an elderly person, one is most disrespectful. Children are also obligated to care for their parents when parents are no longer able to care for themselves. However, with acculturation and the high cost of living, children are forced to leave their parents or place them in convalescent homes.
3) Family honor and pride are stressed. No matter how much help is needed, problems must be kept within the family because no outsiders should know

about these problems. Members of the family will struggle to preserve the family's honor before seeking assistance outside the family, namely a social service agency.

NORMS AND ROLE BEHAVIORS

1) The male (usually the father) plays the dominant role in the family and makes all the decisions. If the father is deceased, the eldest son becomes the head. The male (who is expected to be educated and skilled) works to support the entire family; and the woman stays at home, bears children, cooks and takes care of the home.
2) Possessiveness is characteristic of most parents who consistantly try to make decisions for their children even when they are adults and married. They want their children to live nearby or even in their own homes. There is a saying, "The house of your parents is never too small for the family to reside together."
3) Guamanians respect authority and try to stay away from trouble. They fear not being able to survive or to protect the family and not being a part of the American system.
4) Reserve in one's behavior is practiced in social situations. For example, nightclubbing and inbibing in spirits is shameful. On the other hand, socializing with relatives and friends at weddings, christianings, birthdays and other customary celebrations is expected. Among young immigrants and those of the second generations, attitudes towards reserved behavior are more relaxed due to the internalization of Western culture.
5) Guamanians are also a proud people and, therefore, sensitive to criticisms. Protecting the family name is an important aspect of Guamanian culture.
6) Because of their pride, Guamanians are very competitive people; however, they are very cooperative in working together for the benefit of their community and will take instructions.

PRACTICE IMPLICATIONS

These guidelines are for aiding workers in better serving the Guamanian Community.

1) Empathy and understanding of each individual's feelings in any situation is most helpful. Workers in a welfare agency, for example, should make clients feel relaxed since Guamanians have had no experience with receiving aid until recently and are nervous about applying for public assistance or any other aid outside the family.

2) Workers should explain specifically why assistance is being given, what the caseworker/counselor qualifications are, and what might be gained from the assistance.
3) Guamanians will ask personal question of the worker because confidence must be gained in the professional relationship, however, workers should not feel embarrassed or take anything personally.
4) Contact agencies with bilingual/bicultural staff who can do interpretation/translation will enhance the working relationship.
5) Since most Guamanians are sensitive, workers should exercise caution in any conversation in order to spare hurt feelings/pride or to avoid shaming them. Also, confidentiality is important as Guamanians do not like gossip.
6) When planning a needs assessment or survey in the Guamanian community, workers should know the community. This will put the community at ease, and trust can be established.

SOURCE

Mrs. Cecilia Flores Duenas, Guamanian Community Caseworker.

HAWAIIANS

HISTORY IN THE US

Hawaii is a chain of volcanic islands in the central Pacific some 2,000 miles from any other surface land mass. Undisturbed by western man until accidentally encountered in 1778, the history, myths, legends and traditions of this island paradise have largely slipped away since the arrival of the haole, who spent over a hundred years using the sciences to decipher Hawaii's past. Most of what passes for Hawaiian history is written by haoles and is largely a whitewash of the terrible wrongdoings of white racist Americans who used their guns and religion to literally destroy an outstanding race of people and their culture. More would be known today had they just recorded what the Hawaiian oral historians had to say.

There is no history of Hawaii written by Kanakas. Remnants of what the islands' oral historians recalled and recanted for centuries including the Kumulipo, or how the Hawaiians originated, are found only in its traditional music, songs and dance. These are all that remain today and some elements of their food (e.g., fish and poi) and names of streets and places. The Hawaiian language is rarely heard in Hawaii. All the rest is gone, and they are strangers in their own land.

The process by which Hawaiians became Americans began with the arrival of the haoles. They first exhausted their food resources (e.g., pigs, fowl, taro, potatoes and plantains). Hundreds of American whaling ships appeared on the islands by 1850, and food was being imported due to a shortage. Next, the Hawaiian population suffered itself since the haoles brought with them their bugs, venereal diseases, leprosy, small pox, measles and alcohol. From an estimated 500,000 people during Cook's time, the population of Kanakas dwindled to barely 100,000 by 1840. Today there are even fewer Kanakas left. Christianity, brought in by American missionaries, disposed of the ancient religion and its related cultural practices. These missionaries and their descendants then collaborated with other haoles and took the land away from the Hawaiians; established commerce and industry; made puppets of Hawaiian leaders; and, by use of both local and United States armed forces, overthrew the Hawaiian kingdom and established their own republic. The United States had annexed the islands, and Hawaiians were now Americans.

The Hawaiians themselves had little choice: they either adopted the haole ways and discarded their own culture or retained their own culture and became

alienated from the rest of the population. Many went along with the haoles and participated in their own destruction. Others refused, especially those who could keep themselves isolated either on Hawaiian homestead land or in the country areas, and tried to retain their old ways but with little success.

As the commercial industries in the islands grew, the need arose for sources of cheap labor. In January 1852, the first Chinese laborers arrived. In June 1868 Japanese laborers came, and 10 years later a group of 80 men, 40 women and 60 children came from the Portuguese islands of Madeira. The Puerto Ricans came in 1900 followed by the Koreans in 1901 and the Pilipinos in 1906.

The presence in Hawaii of many ethnic groups mingling together in school, work and play and in marriage, business, politics and religion has resulted in a social mix unparalleled anywhere in America. Social scientists who can honestly look into this melting pot will be richly rewarded but may be turned off because the haole is still somewhat excluded from the island group. The "local boy" concept does not include haoles, nor does the term "blah" (brother).

CHRONOLOGY OF EVENTS

1778 - Captain Cook and his men landed at Waimea, Kauai. They promptly killed several Hawaiians.

1782 - Kamehameha defeated Kiwalao and gained control of most of Hawaii.

1786 - Two British ships arrived; one French ship anchored in Maui.

1790 - The Olowalu massacre occurred; Kamehameha invaded Maui.

1795 - Kamehameha invaded Oahu at the Battle of Nuuanu.

1809 - Kauai ceded to Kamehameha.

1819 - Kamehameha I died, and Liholiho became Kamehameha II.

1820 - American missionaries arrived and destroyed Heiaus and Hawaiian idols.

1823 - Liholiho and Queen Kamehamalu departed for England and died the following year there of measles.

1825 - Kauikeaouli, then a child, was declared the King; and Kaahumanu became his regent.

1829 - Governor Boki of Oahu departed on an expedition to New Hebrides and died.

1831 - Kaahumanu sent the Catholics out of Hawaii.

1833 - Kauikeaouli assumed the throne.

1839 - Kauikeaouli rescinded the order relating to Catholics.

1840 - The Royal School and Kawaiahao Church were built.

1842 - Hawaii sought recognition as an independent nation.

1843 - Hawaii ceded to England, and Admiral Thomas restored the country to Kamehameha III.

1844 - England, France and the United States recognized Hawaii's independence.
1845 - The people of Maui protested the haole form of government and laws.
1852 - The Chinese arrived in Hawaii to work on the plantations.
1854 - Kamehameha III died, and Alexander Liholiho became Kamehameha IV.
1857 - David Malo, an Hawaiian historian, died.
1860 - Queens Hospital was built.
1863 - Kamehameha IV died, and Lot Kamehameha became Kamehameha V.
1870 - The "Wonga Wonga", the first Chinese steamer, arrived.
1871 - Thirty-three American whaling ships were abandoned in the Arctic.
1872 - Kamehameha V died.
1873 - Lunalilo was elected the King and died a year later. David Kalakaua was chosen to replace him, and riots occurred in Honolulu at the Court House and Legislature. Several legislators were killed.
1876 - The Reciprocity Treaty with the United States was signed.
1879 - The Railroad from Kahului to Paia was built.
1884 - Haoles in Hawaii formed five rifle companies and used this force to have Kalakaua, "The Merry Monarch", establish a new constitution giving haoles more power than he had himself. Hawaiians reacted to this and tried to get Liliuokalani on the throne. The United States Marines landed to end the revolt.
1890 - Kalakaua died in San Francisco, and Liliuokalani replaced him.
1893 - The Committee of Safety dethroned the Queen in 1893 and set up a Provisional Government of haoles.
1894 - The Republic of Hawaii was later set up by haoles who discovered a plot to restore the Queen. Its leaders were captured and sentenced to death. Queen Liliuokalani was imprisoned. Liliuokalani obtained the release of her supporters in exchange for her support of the Republic.
1898 - Hawaii was annexed by the United States; Hawaiians were now Americans.

DEMOGRAPHIC CHARACTERISTICS

1) In 1970, the United States Census listed nearly 100,000 Hawaiians, with about 72,000 reported in the State of Hawaii and 14,000 in California.
2) Two-thirds of all Hawaiians in Hawaii are native born, and three-fourths of those in California were born in Hawaii.
3) The birthrate of Hawaiians is higher than most Asian populations, i.e., women 35-40 years old bear an average of 4.5 children.
4) In 1970, 45% of the Hawaiian population was under 18 years.

5) About 40% of Hawaiian men and w men are married to non-Hawaiians.
6) The level of education of Hawaiians is comparable to that of the total United States population.
7) College enrollment for Hawaiians is lower than the general population.
8) The rate of labor force participation by Hawaiian males is close to the national figure for men, and the rate for Hawaiian women is higher than the rate for all women in the United States.
9) The median income for Hawaiians is lower than that of the Chinese and Japanese but higher than that of the Pilipinos.
10) The median income for Hawaiian women is low and very meager($2,931) considering the high cost of living in Hawaii.

VALUES

1) Ethnic Hawaiians still consider the family system to be of importance.
2) Geneology, especially those extending from former chiefs, is still a matter of personal pride among ethnic Hawaiians.
3) There is a warm personal relationship among kin often extending to all Hawaiians with whom one associates, and a common bond is shared among Hawaiians of all ethnic groups. Older friends are called auntie or uncle.
4) Hawaiians still love their music, which is the only vehicle by which their language can still be heard.
5) It is difficult to think of anyone more hospitable than Hawaiians.
6) Good relations with others is still of prime importance to Hawaiians.
7) The best in the culture and traditions of each ethnic group in Hawaii is known to all islanders.
8) Giving and sharing are valued highly in all Hawaiian ethnic groups.
9) Thoughtful consideration for others is a familiar trait of the children of Hawaii.

NORMS AND ROLE BEHAVIORS

(Each ethnic group in Hawaii differs somewhat.)

1) Family and extended family relationships are important in parent-child interactions.
2) The extent of religious participation determines much of Hawaiian norms and behaviors.
3) Hawaiians are not generally noted for their frugality.
4) Most Hawaiian parents want their children to learn Hawaiian and try to enroll them in the Kamehameha Schools.

5) Because Hawaiians are giving, to visit without bringing anything (e.g., food) is rare.
6) Quite frequently, Hawaiians will do things for their friends which could put them in jail or get them fired.
7) Hawaiians from all ethnic groups tend to keep together because of the pidgin English they use for local communication.
8) Hawaiians from all ethnic groups accept the close relationship of being in "All Hawaii Platoons", or other Hawaiian groups.
9) Terms like "Blah la" or "Tita", "local boy" or "local girl", connotes a relationship of togetherness for Hawaiians.
10) Rarely will you see a Hawaiian with a bad temper.

PRACTICE IMPLICATIONS

1) Hawaiians are extremely proud of what they are regardless of status.
2) Help from haoles may or may not be graciously accepted.
3) Because of the numerous ethnic groups in Hawaii, some familiarity with their experience in Hawaii would be helpful.
4) Hawaiians would probably be more at ease when serviced by Hawaiians or people from Hawaii.
5) Hawaiians tend to be reticent about their personal problems, and the worker must be understanding and patient when making assessments and offering services.

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Mr. Sam Il Moon, UPAC Education/Media Task Force Chairperson

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JAPANESE

HISTORY AND PATTERN OF IMMIGRATION IN THE US

Japanese migration to the United States began slowly because of Japan's policy of isolation of over 200 years (Yoneda, 150). This was ended in 1854 by the conclusion of the Treaty of Kanagawa which formalized relations between the United States and Japan.

In the 1860s, Hawaii sought alternatives to importing Chinese labor and recruited from Japan. The first contract-labor group of 148 Japanese were brought to Hawaiian sugar plantations in 1868. Later, in the 1880s, when Chinese immigration was cut off, Western agriculturalists turned to the Japanese for cheap labor.

The first group of immigrants to the mainland settled in Gold Hill, California and set up the Wakamatsu Tea and Silk Farm Colony which was led by a German named J. H. Schnell who had a Japanese wife. The colony failed after about two years due to poor climate conditions and hostile neighbors (Melendy, 98).

In 1886, after Japan legalized emigration, Japanese laborers arrived here in greater numbers. Most Japanese immigrants were impoverished farmers or young unmarried males who were "Wataridori" (Birds of Flight), dreaming of returning home after making their fortunes. For most, however, this dream was never realized as was the case with the Chinese.

In some respects, these early Japanese were better off than the Chinese. First, they were a welcomed group since many were educated (in Japan), were literate and also spoke English. Thus, it was felt that the Japanese were amalgamable and would readily assimilate. Second, the Japanese might have had something to offer besides labor. For example, they could "...teach us how to produce teas and silk, some useful lessons in frugality, industry and possibly in politeness" (Melendy, 99). Third, Japan maintained a paternalistic attitude towards its emigrants (which probably contributed to a greater sense of security among them) and worked towards equal treatment for Japanese immigrants in the United States (Melendy, 100). Fourth, wives and children of Japanese laborers were permitted passage to the United States. Thus, these early immigrants were not as isolated as were the Chinese.

Most of the immigrants congregated in West Coast states. The years of peak immigration were 1901-1910, when 129,797 Japanese arrived. 1907 alone saw 30,226 arrivals, the majority being males (Melendy, 104).

Like the Chinese, the Japanese used labor gangs. However, these were used for economic improvement from laborer to share cropper, manager and

finally independent farmer. These gangs came to dominate seasonal agricultural work by underbidding Chinese and white workers. Once they eliminated their competition, they could increase their demands (e.g., for more laborers, higher wages, etc.). The Japanese reclaimed swamp lands and did not compete in those commodities in which white farmers were successful (Melendy, 133-135). Thus, an increasing number of Japanese were becoming independent farmers.

In addition to working in agriculture, the Japanese also worked in railroad construction, lumbering and fishing. They were also gardeners and housecleaners or had been employed in laundries, oriental shops and newspapers. Others operated stores, banks, barber shops, newspapers, pool rooms and fruit and vegetable markets (truck gardening was also successful). (Melendy, 140-144).

The Japanese became competitive with whites in many businesses and professions, and their success angered many Americans. Labor feared being replaced by the Japanese, and, in 1905, labor leaders organized the Japanese and Korean Exclusion League. In 1906, San Francisco's Board of Education issued an order to exclude all Chinese, Japanese and Korean children from neighborhood schools. They were sent to the City's Oriental School. This was not, however, a statewide pattern. Other discriminatory actions included 1) the conclusion of the Gentlemen's Agreement (in which Japan agreed to limit emigration to laborers who had already been in the United States or to parents, wives and children of laborers who already resided here), 2) the extension (in 1909) to the Japanese of the Chinese Exclusion Act and the 1924 immigration law and 3) the passage of anti-alien land laws in various states (including California, Arizona, Louisiana, New Mexico, Idaho, Montana and Oregon) which denied land ownership and leasing to "aliens ineligible to citizenship." The latter two laws were successful in excluding Japanese because during the 1920s the number of Japanese farms dropped from 5,152 to 3,956.

In the midst of hostility and discrimination, the Japanese formed various organizations for self-protection. "Little Tokyos", which were similar to Chinatowns, were formed. Also, Japanese farmers formed their own unions and social organizations such as the Japanese Association of America and the Japanese American Citizens League (JACL), which were created in 1900 and 1930 respectively in order to combat anti-Japanese laws.

The United States' fear of war with Japan worked in favor of the Japanese here. The Island Kingdom (as it is sometimes called) witnessed rapid industrialization, and its strong military machine made it a power in the western

Pacific. Its easy military victories over China in 1894 and Russia in 1905 had a sobering effect upon the United States (Melendy, 107).

Nevertheless, the war hysteria during the early 1940s caused the incarceration of West Coast Japanese into concentration camps. The largest was Tule Lake, California which had 18,789 evacuees, many who wished to be repatriated to Japan.

During relocation, Japanese property had been confiscated and either stored or sold. In 1948, through the Japanese American Evacuation Claims Act, claims could be filed for reimbursement, however, few received fair compensation.

With the repeal of exclusionary acts, Japanese again emigrated; and although there was still economic discrimination, these new Japanese were spared the persecution of earlier immigrants.

After relocation, the Japanese resumed agricultural work and small businesses. There are also increasing numbers of professionals (lawyers, doctors, bankers, engineers) and politicians. As with the Chinese, many have become well-established citizens despite years of social and economic oppression.

CHRONOLOGY OF EVENTS

(Primarily taken from Masako Herman's The Japanese in America 1843-1973).

1843 - May 7, Manjiro Nakahama (John Mung) was rescued at sea by the whaling ship John Howland and is credited as the first Japanese in America.

1850 - Hikozo Hamada (Hikozaemon) was rescued at sea by the Auckland ship and became the first Japanese naturalized citizen.

1854 - The Treaty of Kanagawa formalized relations between America and Japan.

1860 - Documents pertaining to the Treaty of Amity and Commerce were exchanged between the United States government and the Japanese Grand Embassy.

1868 - The first 148 Japanese emigrants arrived as contract laborers in Hawaii. Upon learning of mistreatments of her people by the plantation owners, Japan halted emigration.

1869 - The first Japanese immigrants settled in Gold Hill, California and set up Wakamatsu Tea and Silk Farm Colony.

1870 - About this time, twelve students from Japan were admitted to Annapolis Naval Academy by special Congressional permission. Other students were to be found at Harvard, Yale, Princeton, Cornell and New York Polytechnic Institute.

1886 - Japan legalized emigration, which had been suspended in 1868 due to mistreatment of her people by the Hawaiian plantation owners.

1898 - Hawaii was annexed as a territory. This enabled the 60,000 Japanese already in Hawaii to proceed to the United States without passports if they so desired.
Other Japanese served the United States Navy in the Battle of Manila Bay.

1900 - The Japanese Association of America was founded in San Francisco to fight racial discrimination.
The Japanese government announced the denial of further passports to laborers for mainland United States but declined to mention Hawaii. This was the first Gentleman's Agreement.
12,635 Japanese arrived and caused alarm in the West.

1903 - The Sugar Beet and Farm Laborer's Union of Oxnard, CA was formed with Kusaburo Baba as president.

1905 - Delegates from 67 organizations met and launched the Asiatic Exclusion League in San Francisco on May 1st.

1907 - The San Francisco school board rescinded the school segregation order.
The American fleet began its famous cruise around the world principally to display its naval strength.

1908 - The Immigration Commission reported that in the decade just ending 15,000 Japanese laborers were working on the railroads.
There were 231 organizations now affiliated with the Asiatic Exclusion League begun on May 7, 1905, of which 195 were labor unions.
Negotiation of the Gentleman's Agreement begun in 1906 was concluded.

1909 - Japanese immigrant departures were still in excess of arrivals to the United States.

1910 - The California legislature introduced 27 anti-Japanese proposals.
"Picture brides" began arriving for those Japanese men who requested wives from Japan. A proxy for the groom legalized the marriage in Japan, and subsequently the bride emigrated to the United States.

1913 - The California Alien Land Law was enacted. It was the first anti-Japanese land law. Similar laws were passed in several other states in following years.

1914 - The Anti-Japanese campaign became subdued since Japan was an ally of the United States in World War I.

1919 - California's Japanese farmers produced $67 million of agricultural goods or 1/10 of California's output.

1920 - The Alien Land Act of 1920 was passed forbidding the Japanese Issei to buy land in the name of their American-born children, the Nisei.

According to the Immigration Commission Reports, Japanese railroad workers dropped to 4,300 from about 15,000 in 1908 as they moved into such areas as farming, mining and small businesses.

1921 - A "Ladies Agreement" was enforced by Japan to halt "picture brides".
On July 18, several hundred white men rounded up 58 Japanese laborers in Turlock, California, boarded them on a train, and warned them never to return again. This was the beginning of forced removals of the Japanese.

1922 - Congress passed the Cable Act, which provided that "any woman citizen who marries an alien ineligible to citizenship shall cease to be a United States citizen". This meant a Japanese woman who permanently lost her citizenship even with the death of her spouse could not regain her citizenship by race.
On November 13, Takao Ozawa was not granted citizenship because naturalization was confined to white persons.

1923 - Dr. Thomas Yatabe founded the American Loyalty League of Fresno which is credited as the original group of the Japanese American Citizens League.

1924 - The Immigration Exclusion Act was passed which denied all immigration from Japan.

1930 - The Japanese American Citizens League (JACL) was founded to combat anti-Japanese movements.
Tasaku Oka and Andy Yamashiro were elected to the territorial House of Representatives in Hawaii.

1931 - The Cable Act was amended allowing those Nisei women married to Issei to regain or retain their United States citizenship.

1934 - Tomekichi Okino was the first Nisei appointed to a judicial position as District Magistrate in Hawaii.

1937 - The first major group of Japanese cannery workers were incorporated into a national union, the CIO, in Seattle.
The Nisei organized a non-militant union of fruit-stand employees.

1940 - JACL leaders met with officials of the Army and Navy Intelligence Services and offered their full cooperation.

1941 - Kichisaburo Nomura and Saburo Kurusu were negotiating for Japan to have the United States lift the oil embargo, cease aid to China and unfreeze Japanese assets and in return to have Japan withdraw from Indochina after China had come to terms.
Secretary of State Cordell Hull refused.

Japan bombed Pearl Harbor on December 7. On December 19, Lt. Gen. J. L. De Witt, commander of the Western Defense Commands, recommended the removal of enemy aliens over 14 years old from the West Coast which he approximated at 40,000 Japanese. Many Issei had their homes searched or were taken from their homes and businesses with no warnings by the FBI agents and detained. The number totalled 1,370. Bank accounts bearing Japanese names were frozen as were financial activities of Japanese aliens.

Many efforts were made to proclaim the loyalty of the United States Japanese but were ineffective.

1942 - On February 11, Secretary of War Henry L. Stimson ordered 120,000 persons of Japanese ancestry to be evacuated from the West Coast. On February 19, Franklin Roosevelt signed Executive Order 9066 to uproot 110,000 people of Japanese ancestry and ordered General De Witt to carry it out the next day. Ten concentration camps for Japanese were set up.

1943 - Loyalty registration for Army enlistment began at all concentration camps. All Nisei 100th Battalion landed at Oran, North Africa and was involved in heavy combat.

The Ninth Circuit Court in December upheld Korematsu v. United States (the evacuation order) as constitutional.

1945 - The WRA announced all concentration camps be closed by 1945.

The California Board of Equalization refused to issue commercial licenses to Japanese until the WRA threatened to file suit.

The United States released its first atomic bomb on Hiroshima, Japan on August 6 and later atom bombed Nagasaki.

In September, Japan formally surrendered; and the Western Defense Command issued Public Proclamation No. 24 revoking exclusion orders and military restrictions against persons of Japanese ancestry.

1946 - The first postwar JACL convention was held in Denver and set as its goals naturalization for the Issei, revision of the 1924 Immigration Law and indemnity for losses suffered from evacuation.

Tule Lake Segregation Center was closed; and the WRA (War Relocation Authority) program was officially ended.

1947 - In Takahashi v. Fish and Game Commission, the Supreme Court ruled Sec. 990 of the Fish and Game Code of California unconstitutional. Takahashi was granted a commercial fishing license as a right to make a living.

1949 - Dr. Hideki Yukawa received the Nobel Physics Prize for his meson theory.

1952 - The Walter-McCarran Immigration and Naturalization Act provided for repeal of the Oriental Exclusion Act of 1924 and established quotas for Japanese and other Asians.

1953 - John Aiso was the first mainland Nisei named to a judicial post in Los Angeles by Governor Earl Warren.

1957 - James Kanno was the first Nisei elected as mayor of Fountain City, Orange County, California. Many other Japanese became elected mayors and councilmen of various other cities in California in subsequent years.

1959 - Daniel Inouye was elected Hawaii's first representative and became the first Nisei in Congress.

1960 - The Treaty of Mutual Cooperation and Security replaced the 1952 treaty. It provided for the United States' use of military bases in Japan without time limitation and agreed upon economic cooperation as well as peaceful settlement of disputes.

1964 - Patsy Mink of Hawaii became the first Nisei woman elected to the House of Representatives.

1965 - President Johnson signed the new immigration bill which eliminated race, creed and nationality as a basis for immigration and which limited the total number to enter to 350,000 per annum.

1972 - A United States District Court judge ruled the Georgia miscegenation law invalid.

1973 - The Japan Foundation of Japan contributed $10 million to 10 universities in the United States to promote a deeper understanding of Japan and Japanese-American relations.

Dr. Leo Esaki, an Issei in New York, received the Nobel Physics Prize.

1976 - President Ford formally signed the termination for Executive Order 9066 which will never again in America's history allow American citizens to be interned ("guilty by race") in concentration camps.

DEMOGRAPHIC CHARACTERISTICS

1) The 1970 census reported 589,000 Japanese in the United States, with 73% living in Hawaii and California and .01% (7,505) in San Diego. More recent estimates for San Diego indicate about 15,000.
2) The current rate of immigration averages 5,000 persons a year for the entire country.
3) There is a shift in the population from predominantly male to predominantly female.

4) The median age is 32 years.
5) 86% of families have both husband and wife.
6) One-third of all Japanese women have married outside of their ethnic group.
7) In 1970, 62% of Japanese in the United States had a mother tongue of Japanese.
8) The college enrollment rate for very young adults is higher than any other group except the Chinese.
9) Most men work as craftsmen and foremen, professionals, or managers while most women do clerical work, service work (except private household) and professional or technical work.

VALUES

1) The Japanese have a collective orientation rather than an individual orientation (Kitano, 134). Family/group objectives/needs have greater priority than individual ones. For example, traditionally a person was an extension of the family and had full responsibility for the family's reputation (Welty, 275). In succeeding generations, however, this has changed towards the direction of acculturation which has modified the traditional ways/values.
2) Filial respect for authority is valued as well as loyalty and obedience (Welty, 275). For example, the extension of paternalistic loyalty is seen in the attitudes of self-sacrifice by employees and in the attitudes of benevolence and obligation on the part of employers (Kitano, 134).
3) Another value is conformism, regard for conventional behavior and obedience to rules and regulations (Kitano, 134).
4) A derivative of conformism is interdependence, which is valued over individual initiative or independence (Chew, 44).
5) Suffering and hard work are emphasized for character building (Kitano, 134). The Issei, for example, were typically concerned with working hard in a difficult environment.
6) Self-discipline and self-control are also highly valued in order for one to succeed (Melendy, 92).
7) Social status is heavily emphasized, so that age, sex (masculine superiority), class, family lineage, etc. are important factors in status distinction (Kitano, 134).
8) Much value is placed on aspiration and competitiveness, but this is seen primarily in relation to other Japanese (Kitano, 136).
9) Modesty and humility are stressed so that flaunting one's success is considered inappropriate (Kitano, 136).

10) High value is also placed on the family maintaining a positive image in the community. This desire for a good standing is related to the concept of "haji", or shame (Welty, 275).

NORMS AND ROLE BEHAVIORS

1) Social interaction is highly personalized, and there is a definite hierachy of status positions with corresponding role definitions (Kitano, 123).
2) Japanese are characteristically adaptive to external realities. According to Kitano, part of their success in adapting to the United States was their ability to respond to the problem of lower status with deference and humility. Conversely, higher status may be accompanied by paternalism and arrogance (Kitano, 123-124).
3) The norm of "enryo" governs much of Japanese-American interpersonal relationships (Chew, 44). This refers to restraint, reserve or lack of assertiveness in social interactions.
4) "Ha zu ka shi" is a part of the enryo syndrome and is observed in terms of embarrassment and reticence. One result of this norm is that the nod of agreement often implies a "no" answer (Kitano, 125). This can cause much difficulty, since most Americans assume a nod signifies agreement/understanding when, in actuality, the Japanese person simply wants to avoid causing trouble by disagreeing.
5) "Hi-ge" is also a part of the enryo norm and refers to the devaluation of self and family. Praising of self and family, especially in public, is often considered poor taste. Consequently, a husband might introduce his wife as "Here is my stupid wife" (Kitano, 125).
6) Saving face is also an important concept. Consequently, direct confrontations are rare in social interactions.
7) The concept of "ga-man" also explains Japanese behavior. It refers to the internalization and suppression of anger and other emotions (Kitano, 136). For example, no retaliatory action might be taken in instances of hostile discrimination and mistreatment.

PRACTICE IMPLICATIONS

The following general guidelines for working with the Japanese client are presented in order to aid the worker in developing appropriate change strategies. Since cases will vary, however, they will not apply in all instances.

1) Since group/family objectives are valued over individual ones, the worker might avoid making plans which would harm the interests of the group/family and singling out individual needs/concerns.

2) Because of the norm of "haji" (shame, loss of face) and "enryo" (reticence), the Japanese client may be ambiguous or subtle when discussing personal problems. Workers need to be sensitive in this regard and should listen patiently. Also, more adequate assessments might be made by closely observing non-verbal behaviors. If the worker senses a problem, he/she should express it to the client.

3) Because of the norm of "enryo" (reserve), clients may not want to ask directly for help (e.g., phoning an attorney), and, therefore, workers may want to volunteer or offer to help.

4) Emotions also may not be so discernable since they may be suppressed or internalized. Therefore, clarification of feelings may be necessary, however, laboring on the subject may become uncomfortable for the client.

5) Since the Japanese client wishes to avoid shame, the worker should not suggest the client to do anything which would embarrass oneself or one's family or anything which might be counter to expected role behaviors. Also, as with the Chinese, harsh confrontations should be avoided.

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KOREANS

HISTORY AND PATTERN OF IMMIGRATION IN THE US

Unlike Chinese and Japanese immigration to the United States, the number of early Korean immigrants was relatively small. The first Koreans to reach the United States were students or political refugees who arrived in the years following the signing of the Shufeldt Treaty which opened Korea to the West in 1882. Large-scale Korean immigration here began in 1903 partly as a result of Korea's political and socioeconomic instability and also because of the need for laborers among Hawaii's sugar planters.

Between 1903 and 1905, 7,226 Koreans immigrated to Hawaii. 84% were men (mostly young), and most were poor farmers who had hoped to improve their economic situation. 60% of this figure remained in Hawaii: about 1,000 later returned to Korea, while 2,000 moved onto the mainland attracted by work possibilities in California rice farms and railroad construction. (Houchins and Houchins, 135-136).

Due to increasing pressures from exclusionists, President Theodore Roosevelt signed an executive order which excluded any immigrant not holding a valid passport (i.e., one issued by the Japanese Foreign Office) to the United States. Thus, transmigration from Hawaii to the mainland was effectively cut off (Houchins and Houchins, 137).

When anti-Japanese activities of Korean immigrants in Hawaii and the United States intensified following Japan's annexation of Korea in 1910, the Japanese government decided to grant exit permits to Korean women who were willing to go abroad under marriage contracts. Thus, many bachelor Korean immigrants here sent their pictures to Korea for prospective brides; and between 1910 and 1924, about 1,100 picture brides from Korea arrived here (86% in Hawaii and 10% in the mainland). The picture marriages resulted in rapid growth in the size of the second generation. During and shortly after this period, about 900 Korean students, intellectuals and political exiles from the Japanese occupation arrived. With the implementation of the Immigration Act of 1924, Korean immigration decreased rapidly to an annual rate of about 20. Between 1940 and the beginning of the Korean war in 1950, the net immigration to the United States was almost nil (Yu, 118-119).

Korean immigrants, between 1910 and 1925, undertook several ambitious economic enterprises. A considerable number of Korean males had sought their fortunes in the cities as canning factory workers, cooks, waiters, janitors, domestic servants, or stevedores. There were also new jobs and better wages in industrial and semi-industrial areas. However, some had accumulated sufficient

capital to start small businesses such as laundries, roominghouses, barber shops, restaurants, shoe repair shops and retail grocery and used furniture shops. Those who remained in agriculture operated small vegetable farms or orchards. Nurseries and vineyards were also successful ventures for early Korean settlers (Houchins and Houchins, 142-144).

These early immigrants had built churches and language schools which served as community life centers and provided a source of hope for them. However, it was the politically oriented organizations which came to dominate the structure of the Korean community in the United States. Earlier ones included the Taedong Pogukhoe (Restoration Association) and Kongnip Hyŏphoe (Mutual Assistance Association). In 1907, the Hanin Hapsŏng Hyŏphoe (United Korean Society) in Honolulu was formed consisting of over 20 local Korean clubs and societies. Later, in 1909, the Tae-Hanin Kungminhoe (Korean National Association of North America) was formed to unite all Korean organizations in the United States in order to protect Koreans and, at the same time, to channel their political energies and sustain their commitment to Korean culture. Its goal was Korean independence (Houchins and Houchins, 145-147).

There was factionalism, however, within the Korean independence movement largely as a result of controversy over strategies. Pak Yong-man, a prominent political activist, preferred a more activist, militant approach for eventual military reconquest of Korea by Koreans, while Syngman Rhee favored a slower course emphasizing education and diplomacy. As a result of this and other differences, Rhee established his own organization, the Tongi hoe (Comrades' Association). His principal Korean rival, Ahn Chang-ho, had also formed his own organization, Hungsa dan (Corps to Promote Leadership). Relations among these factions were so bitter that those Koreans who opposed Rhee were unable to visit Korea after he became president in 1948, for fear of being labelled communists (Shin,204).

Since 1950, the pattern of Korean immigration here has changed drastically. Postwar immigration included mostly war brides, war orphans and students. After a passage of a more relaxed immigration law in 1965, the number of immigrants began accelerating with the majority being professionals. The total number of Korean immigrants admitted in the United States between 1951 and 1970 was 40,700 which was more than double the number in 1950. This included an unusually high proportion of women in prime reproductive age groups (Yu, 121-123).

Between July 1970 and June 1976, 142,500 Koreans are estimated to have immigrated here, again with an age structure favorable for a high natural growth

rate. Estimates for the total Korean population as of June 1976 are roughly 290,000 in the United States (Yu, 123). Their numbers, therefore, are rapidly increasing, and they are no longer an invisible minority.

CHRONOLOGY OF EVENTS

(Taken from Kim and Patterson's The Koreans in America 1882-1974)

1882 - The Treaty of Amity and Commerce was signed between the United States and Korea. It contained a provision pertaining to the emigration of Koreans to the United States.

1884 - Suh Jae-p'il was naturalized and had his name changed to Philip Jaisohn.

1898 - 1905 - 7,866 Koreans immigrated to Hawaii.

1901 - The Bureau of Immigration recorded the first Korean immigrant as Peter Ryu, who arrived in Hawaii via a Japanese ship, Hong Kong Maru.

1903 - 102 Korean immigrants aboard the S.S. Gaelic arrived in Honolulu. They were later sent to the Waialua Plantation on the island of Oahu.

The first church service among the Korean immigrants was held at Mokuleia on Oahu. Among the immigrants who came to Hawaii between 1903 and 1905 were about 400 Christians, and as many as 30 among them were engaged in evangelical work prior to their departure from Korea.

The New People's Association was established as the first social and political organization of Koreans in the United States. Its purpose was to bring unity among Korean people for their country's independence.

1905 - The number of Koreans going to the mainland to work on the railroad to connect Seattle with St. Paul gradually increased as the office responsible for recruiting laborers for railroad work was established within the Hansung Hotel operated by a Korean, Mun Hong-sok.

The Friendship Association established in 1903 in San Francisco expanded its work and changed its name to the Mutual Cooperation Federation.

The 1st Korean church building was dedicated at the Ewa plantation on Oahu.

The Friendship Society of Ewa, Oahu was organized to launch an anti-Japanese movement, to refuse Japanese goods and to love compatriots. The name of the society was changed to Chunghung-hoi, or Forward Prosperity Society, in 1906.

Min Yong-ch'an, Korean minister to France, arrived in Washington to make a plea for American support in annulling the Protectoral Treaty signed between Japan and Korean. He failed. 8,000 Koreans in Hawaii also united and drafted a petition asking President Theodore Roosevelt to use his

influence in gaining Korea's independence. He privately agreed with the Japanese government, however, that Korea is to be considered within Japan's sphere of influence.

1907 - The President signed the Anti-Oriental Immigration Law on March 14.
United Federation became the first united organization of all Korean organizations that had existed in the Hawaiian Islands. Later, it published its newspaper, the United Korean News, which was incorporated into the United Korean Weekly in 1909.

1908 - The Korean Women's Association was established in San Francisco to promote Korean language education and to assist in church affairs. The members were determined not to get involved in politics.

1909 - The Mutural Cooperation Federation and the United Federation were merged into one organization called the Korean National Association.

1910 - The Great Unity Fatherland Protection Association was merged with the Korean National Association.
The Great Eastern Industrial Company was established to create a military base for the Independence Army, to be under the direction of the Korean National Association.
Korea was annexed by the Japanese Empire in July. The Mutual Unity Association protested this to the King of Korea, the Emperor of Japan and heads of many governments in Europe and America.
Sarah Choi arrived in Hawaii as the first picture bride. 951 others later followed.

1910 - 1924 - In addition to 1100 Korean picture brides, about 900 Korean students, intellectuals and political exiles from the Japanese occupation arrived in the United States and formed the core of the Korean community leadership in America during the pre-World War II period.

1913 - The Alien Land Act went into effect in California, and Koreans were affected by this law.
Pak Yong-man organized the first Korean Students Association in North America.
Syngman Rhee established the Korean Girls' Seminary in Honolulu. The name was later changed to the Korean Christian Institute in 1919.

1917 - Rice cultivation by Koreans in California was expanding rapidly. Kim Chong-nim expanded his acreage to 2,815 acres.

1919 - Korea declared its independence on March 1.

The Korean Women's Patriotic League was established as the first organization that united all other Korean women's organizations in North America.

Mr. Syngman Rhee, as president of the Republic of Korea, issued bonds to raise money for Korea's independence, and all business details were to be administered by the Korean Commission in Washington, D.C.

1920 - The School of Aviation was established in Willows, California under the initiative of Kim Chong-nim and Noh Baek-nin, who was chief of the Bureau of Military Affairs of the Korean provisional government-in-exile. Charles Ho Kim and Kim Hyong-soon established Kim Brothers Company in Reedley, California. The company had a nursery and was engaged in fruit packing. As one of the most successful businesses owned by persons of Korean ancestry in America, the annual income was estimated at $1 million in 1958.

1924 - The Oriental Exclusion Law was passed and immigration and re-entry of Koreans and of picture brides came to an end.

1925 - Koreans in Los Angeles sent $1,421 to the Relief Association Headquarters in Seoul to help Koreans in their fight against famine.

1926 - Peter Hyon established the Oriental Food Products Corporation in Los Angeles. It is still engaged in growing beansprouts and mushrooms and in producing chop suey and chow mein.

1927 - Dr. Han Yong-dae passed the California state medical exam and established his own practice.

1931 - The Manchurian Incident was triggered by the Japanese occupation of Mukden, and Koreans abroad resolved to cooperate with the Chinese to defeat the common enemy.

1932 - On January 1, Yi Bong-ch'ang, a member of the "suicide squad" of the Korean provisional government army, threw a bomb during an imperial procession and killed General Sirakawa, the Japanese commander-in-chief, and General Kawahara. The bomb was manufactured with funds from the United Society of Kauai given to Kim Koo, then minister of home affairs and minister of war of the Korean provisional government-in-exile in Shanghai.

1934 - Syngman Rhee married an Austrian woman by the name of Francesca Donner. This was met with much criticism among Korean residents here as Rhee had previously denounced intermarriage and encouraged young Koreans to maintain their racial purity.

1940 - A group of Koreans in Los Angeles organized a society to help victims of drought in Korea. It collected money as well as relief goods with the assistance of the Golden Rule Foundations in New York.

1941 - The Conference of Koreans Abroad was held in Hawaii, and the delegates decided to create the United Korean Committee and to support the Korean provisional government-in-exile with the"independence fund". The unity among Koreans signified by the formation of the United Korean Committee was disrupted in 1943 when Syngman Rhee's group, the Dongji-hoi, seceded from the committee.

After the Japanese attack on Pearl Harbor on December 7, Colonel Hughes (the commander of the California State National Guard) requested the United Korean Committee to organize a Korean unit to be incorporated into the California National Guard. On December 29, 50 Koreans between 18 and 64 years of age were registered and began to receive military training.

1942 - The Conference on Koreans' Freedom was held in Washington, D.C. Discussions dealt with problems of Korean independence.

1943 - Military Order No. 45 was issued which exempted Koreans from enemy alien status.

1945 - Koreans in Honolulu established the Post-War Assistance Society and began to collect relief goods amounting to 700 tons. The relief goods were sent to Korea through the American military government after Japan surrendered on August 15. The society continued to operate until 1955.

Korea became liberated from Japan but was divided into North Korea under Communist rule and South Korea under United States influence.

1947 - Philip Jaisohn, a naturalized United States citizen from Korea who had returned to Korea, came to Seattle to negotiate with a number of institutions of specialized and higher education to accept Korean students on scholarship. Later, a group of 33 Korean students, both male and female, arrived in San Francisco to study at various institutions of higher education.

1948 - The founding of the Republic of Korea with Syngman Rhee as its president was declared.

President Truman requested the Bureau of Immigration and Naturalization, Department of Justice, to delete a part of an order issued by the State Department in 1907 that prevented Korean and Japanese residents in Hawaii from coming to the mainland.

1950 - The Korean war started.

1952 - The passage of the McCarran-Walter Immigration Act marked an end to the ineligibility of Oriental immigrants for American citizenship, and established a quota system.

1953 - May 2 was declared Korean Day, and Americans in the entire nation were encouraged to make donations in money and materials to help Korean refugees.

On July 27, the armistice ending the Korean War was signed.

1957 - The Korean Foundation was organized to promote higher education, scientific knowledge and ideals of democracy among Koreans in America. Samuel Wilder King, Hawaii's territorial governor, appointed Herbert C. Choy as attorney general of Hawaii on June 13.

1958 - Ahn Ik-t'ae, the composer of the Korean national anthem, conducted the Burbank Philharmonic Orchestra.

The Department of Education, Republic of Korea, reportedly recalled 630 students who either completed their study or were failing their study. The Korean government decided to assist those who could not pay their own way by issuing $415 to each of them.

1959 - Hawaii was admitted as the 50th state. This was a significant event to many Asians who had been denied their United States citizenship.

1962 - Philip Ahn, a noted Korean actor and son of the late Ahn Ch'ang-ho, was made honorary mayor of Panorama City. He appeared in over 200 movies and television films.

1963 - The Korean Community Center was dedicated in Los Angeles.

1964 - Alfred Song, the first Korean American ever to be elected to a state legislature,was reelected over his Republican opponent.

1965 - The late Dr. Syngman Rhee was buried at the National Military Cemetary in Seoul, Korea.

President Johnson signed the new immigration bill which eliminated race, creed and nationality as a basis for immigration and which limited the total number of immigrants to 350,000 per year.

1966 - Due to financial difficulty, Radio Korea was discontinued after 49 weeks of operation.

1967 - Miss Kim Eva (Soon-hui) received a service medal from President Johnson for her outstanding service in Vietnam. She had worked for Mr. Bunker, American ambassador to South Vietnam.

1969 - A group of 60 Korean residents in Washington demonstrated against the Korean government for its attempt to amend the constitution of the Republic of Korea to allow Park Chung-hee to run for the office of president for the third time.

1970 - It was reported that Radio Korea would be broadcasting between 9 AM and 10 PM daily.

Mrs. Martha Holt brought from Korea the five thousandth orphan who was adopted into an American family.

1971 - The Korean Temperance Society was organized in Los Angeles to encourage Koreans not to smoke, not to drink alcoholic beverages and not to use narcotics.

It was reported that the federal government made a grant of $50,000 to the chairman of the Asian American Social Workers Committee to conduct research on social problems in the Asian American Community in Southern California.

It was reported that a total of 9,314 Koreans emigrated to the United States between July 1970 and June 1971.

1972 - The first Miss Korean America was crowned.

It was reported that Korea had sent to the United States a total of 1,390 medical doctors to date. The Republic of the Philippines ranked first (with 3,003 doctors) in the number of doctors who came to the United States from foreign nations, and India was ranked second followed by Korea.

The Korean Philharmonic Orchestra was organized for the first time in the history of Koreans in America. It consisted of 50 members who were led by Cho Min-ku, who had once served as conductor for the Hollywood Philharmonic Orchestra.

Koreans launched a drive to send money to victims of floods in Korea.

1973 - The Korean American Education Center was established in San Francisco, and 73 children of Korean ancestry were enrolled to receive instruction in Korean history, language and culture.

The United States Supreme Court ruled that it was a denial of equal protection for a state to discriminate against aliens in providing state civil service employment.

A radio station broadcasting in Korean was established in Baltimore, Maryland.

The United States Supreme Court ruled that a rejection of an application

for employment by a private employer because the applicant is an alien is not a violation of the Civil Rights Act of 1964.

1974 - The San Francisco Board of Education was ordered by a federal court to offer a special English language class to Chinese students who were at a disadvantage due to their lack of English language proficiency. This was a significant ruling in view of the fact that many children of Korean immigrant parents were faced with the same problem.

DEMOGRAPHIC CHARACTERISTICS

1) As of June 1975, official records indicate about 215, 430 Korean Americans in the United States, discounting natural growth and the substantial undercounting of minorities in the 1970 Census (Kim, Fall 1976, 39). Estimates in San Diego are roughly 4-5,000; and their population has reportedly doubled since 1965.
2) While other Asians are clustered in the western states and Hawaii, Koreans (particularly among more recent immigrants) are more widely dispersed in all states. For example, whereas 41% of Koreans live in the western region, 81%, 74% and 57% of the Japanese, Pilipinos and Chinese respectively were found in the same region. Furthermore, more Koreans (19%) settle in the South as compared to 8%, 5% and 9% of the Chinese, Japanese and Pilipinos respectively (Yu, 124); and more Koreans (33%) live in rural areas as opposed to 3.4%, 10.8% and 14.5% of the Chinese, Japanese and Pilipinos respectively (Kim, Fall 1976, 40).
3) The median age is 26, and over half the immigrants arriving between 1970 and 1975 were 20-39 years old. Only 3% of all Koreans is made up of older persons, which is less than 1/3 the total number of elderly in the United States (Kim, Fall 1976, 40); and there is a relatively high (12.4%) proportion of children under age 5.
4) There are more females than males partly because young Korean women intermarry and also because many young female children are adopted by Americans. Between 1970 and 1975, twice as many females than males were admitted to the United States (Kim, Fall 1976, 40).
5) There is a large percentage of intermarriages among Korean Americans. At least 1/3 of Korean women in 1970 were married to non-Koreans; and in Hawaii alone, about 50% of marriages reported in 1970 were mixed (Kim, Fall 1976, 40).
6) Educational achievements among Koreans are quite high, with 36.3% having completed college, 70% completing high school and less than 20% of Korean adults

having less than an eighth grade education.

7) Of those Koreans who reported an occupation in their home country when they immigrated here between 1965 and 1973, 72% listed themselves as professional, technical, or managerial workers (Yu, 127). Underemployment among them, however, is a serious problem since many are recent immigrants who have difficulties with the English language.

VALUES

1) As with most Asian groups, the Koreans place a high value on harmony. This is reflected in their desire to stay at peace with people whom they have contact with. Rather than asking "How are You?", the Korean greeting is "Are you in peace?"
2) Moderation, a value derived from Confucianism and Buddhism, is a guiding factor in the behavior of the Korean. Moderation refers to a restrained and temperate state of mind, and it has enabled the Koreans to accomodate to many trying periods.
3) One of the most significant traits of Koreans is their endurance.
4) Educational achievement is also highly valued in Korean culture.

NORMS AND ROLE BEHAVIORS

1) The ancient Asian concept of Yin and Yang equally emphasizes positive and negative aspects of any particular situation. In day-to-day living, this outlook confers a timeless value; equal emphasis is given to the past, present and future. Thus, the past is characterized by ancestor worship; the present by earning one's daily living; and the future by placing a priority on their children's education.
2) These concepts (Yin and Yang) contribute to a national ethos which typifies and rigidifies the Korean American's attitudes. Such cultural rigidities provide him or her with a frame of reference for determining what is right or wrong. Korean history may have contributed towards attitudes of trust and vigilance. Korea has been perpetually in need of trustful relationships; however, it has learned that a constant state of vigilance is necessary to forestall recurrent disappointment and despair. This attitude, as noted by Hum Yun, is reflected in the height of their fences which are usually four to five feet high. They do not afford adequate protection, indicating trust in one's fellowman; yet the fences are just high enough to combat possible invasion from unknown sources, indicating an attitude of vigilance.
4) The Korean emphasis on endurance may account for their propensity towards and excellence in physical activities, such as marathon races, weight lifting and wrestling.

5) Koreans do not usually indulge in open shows of emotion. Thus, frustrations may be expressed in indirect and undifferentiated ways.

6) Koreans have also developed a strong sense of individualism. Generally speaking, they perform better individually rather than in groups except in times of national emergency. Hum Yun speculates that this may have resulted from their experience with political factionalism during the five centuries of Yi Dynasty rule when political retaliation against an opposing camp was commonly applied to a large number of relatives or friends.

7) In recent years, the patriarchal structure of Korean society has began breaking down, and Korean women's social status has improved considerably. Women now provide effective leadership through many civic associations for social reform.

PRACTICE IMPLICATIONS

1) In Hum Yun's words, because of the Korean's cultural rigidity, "A social worker will need to help the client relate concepts of 'right' and 'wrong' to ways of coping and modes of living so that the client can find a linkage between 'where I am' and 'what I would like to be'." It becomes necessary for a Korean American to find some internal psychological resource in order to absorb the many apparent contradictory aspects of the new society.

2) It cannot be stressed enough here how important it is that the social worker learn the Korean way of communicating because the dominant communication style may embarrass Koreans and inhibit their responses. During initial contacts with Koreans, "appropriateness" in manners may be more important than the content of or the free flow of the communication. Koreans need to go through an acculturation period before they acquire the communication skill valued in the dominant society.

3) In the United States, Korean families are in different stages of transition that run the gamut from a conventional, paternalistic, authoritarian family to the more egalitarian nuclear family. If a family tends towards the former, the father's sanction will be necessary in order to work with the family members.

4) One very special problem area in the Korean community that merits attention is the group of Korean women married to American servicemen. Many of these women married under circumstances which could hardly form a basis for any stable relationship. Consequently, these wives need sensitive social workers to work with them. It should be noted here that the submissive attitudes of

Korean wives should not be construed as dependency. According to Bok-Lim Kim, "The most effective casework service in combination with environmental help is provided by role interpretation, modeling and rehearsal. In this process the client is provided with an opportunity to perceive, interpret and respond appropriately to her new world."

5) Finally, ministers are generally well respected in the community, and working with them when possible may be advantageous in a particular case.

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## LAOTIANS

### HISTORY AND PATTERN OF IMMIGRATION IN THE US

Laos is an ethnic mixture of many groups. The dominant group has traditionally been the Laotians, and their leadership has been accepted by other minorities. The Hmong people in the mountains, for example, are the largest minority group in Laos and speak their own dialect. (These are the rural people who are conservative and unfamiliar with modern life.)

Buddhism is the dominant religion of Laos which guides most of Laotian life (as is true with the Cambodians). Laotians believe in the retribution of actions and one's responsibility for his/her Karma, or the sum of his/her actions in prior incarnations. The ultimate goal is to attain Nirvana, or release from the cycle of birth and death.

Unlike the mass evacuations of the Cambodians and Vietnamese by the United States military to the refugee camps here, Laotian refugees were not allowed entry. Instead, they waited in Thai camps until the State Department had a bona fide sponsor willing to support each refugee. In this manner, Laotians arrived in American airports with waiting sponsors, who were committed to assisting the new parolees settle in America.

### DEMOGRAPHIC CHARACTERISTICS

1) There are approximately 20,000 Laotian refugees in the country, with the largest number in California (Orange County). The estimate for San Diego is about 1,000 (approximately 650 Lao and 250 Hmong, or Muong).
2) The Laotians are of all ages, while many Hmong are young children and their parents.
3) Their level of education is very low, especially among the Hmong; however, there are professionals.
4) Most who are employed are underemployed in menial jobs, which is a problem also among Cambodians as well as Vietnamese.
5) Laotians speak Laotian and French fluently. Approximately 1/4 of the Laotians do not speak English. Hmong adults speak Laotian and Hmong, and Hmong children speak Hmong.

### VALUES

1) Age is valued in Laotian culture. In Laos, there is no fear of growing old, and age is approached with dignity, pride and respect. Laotians gain more power and control with age, which is unlike that of American culture. The practice of institutionalization of elders worries the Laotian community.

2) Parents are also obeyed and respected by their children who are strictly disciplined to behave according to traditional moral standards.
3) Family bonds are strong, and the household is the basic economic unit of Laos. Traditionally, all productive property and family labor were combined for mutual gain. Nuclear families are preferred, but extended families are not uncommon.
4) Time is considered elastic, for example, Laotians in rural areas lived on a day-to-day basis with little planning for the future. Laotians have a relaxed attitude towards life and value peace and taking things easy.
5) Saving "face" is valued.

NORMS AND ROLE BEHAVIORS

1) Laotians are relaxed, easy-going and flexible.
2) To save face, Laotians in all circumstances try to remain calm or keep quiet.
3) It is forbidden to touch a person's head without permission (because it is believed the soul dwells in the head).
4) It is not an indication of respect to look straight into people's eyes.
5) A smile has many meanings to Laotians: happiness or sorrow, agreement or disagreement, understanding or misunderstanding.
6) The male head publicly represents the family, however, the woman has considerable influence concerning family finances, plans, etc.
7) Laotians do not shake hands with older people (unless the latter offers their hands first) and never exchange cheek kisses as forms of greeting. Rather, they clasp their hands and raise them between the chest and head, depending on the degree of respect one wishes to express.
8) Laotians stress the importance of meal time and are well-known for their hospitality. The family dinner is a symbol of loyalty, friendship and affection.

PRACTICE IMPLICATIONS

1) It is very important to become familiar with the Buddhist beliefs which underlie Laotian behavior. Similarly, a worker should learn their customs.
2) A worker should not feel clients are shy or intimidated if they make few eye contacts.
3) Since Laotians are relaxed and easy-going, workers may not want to rush matters and might take time for explanations if necessary.
4) Laotians are hospitable people and may offer food to a worker.

SOURCE

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PILIPINOS

HISTORY AND PATTERN OF IMMIGRATION IN THE US

(Unless indicated otherwise, most of the information presented in this section and the demographics were taken from Letters in Exile, a project of Resource Development and Publications, UCLA Asian American Studies Center.)

Pilipino immigration had many characteristics in common with the Chinese and Japanese immigration that preceded it. Immigrants were mostly young males who came to fill the niche in the labor force when Japanese immigration was cut off in the 1920s. The major thrust of their immigration lasted about ten years. Only about 5,000 were in the entire country in 1920 (with 3,000 in California), and by 1930 the number rose to 45,000 nationwide with about 30,000 in California (Daniels and Kitano, 66).

Pilipinos enjoyed a different status from the earlier immigrant groups because they were considered nationals and not aliens since the United States owned The Philippines. Like the others, however, they were ineligible for citizenship. Since they were free to travel to the United States, Congress eventually corrected the situation by passing the Tydings-McDuffie Act in 1935 to restrict Pilipino immigration to a rigid quota of 50 per year (Daniels and Kitano, 66).

Early Pilipino settlers regarded themselves as "birds of passage". The lure of comparatively higher wages attracted many Pilipinos to emigrate here. Their persistent dream was to make enough money and then return to The Philippines and enjoy a higher standard of living there with their families. Their basic motivation then was to assist their families in The Philippines. Many in fact were able to send money home to educate a relative or generally improve living conditions for their relatives there.

However, their dreams of making money and saving enough to go back home were seldom realized. Commensurate with their wages was the higher cost of living in the new country which rapidly consumed their new wages. To their dismay, they had to stay longer than they originally intended. Many had hoped also to improve their status and opportunities through education. Unfortunately, this too, proved an elusive dream for most.

The major factor contributing to their frustrations and failures in realizing their ambitions was the blatant discrimination they faced here which relegated them to an inferior status as a group. The most prevalent white view of the Pilipino in the 1920s and 1930s was that the Pilipino was a savage or "brown monkey". Anti-Pilipino race riots occurred in the State of Washington in 1928

and later in California. The social discrimination the Pilipinos faced could not be completely extricated from the economic aspects since many white workers exhibited hatred as Pilipinos replaced them in the hotel-restaurant industry and farm work, or, more specifically, "stoop" labor.

Pilipinos faced discrimination in three main areas:

1) Institutional: Miscegenation laws were enacted in most of the Western States, particularly California. In 1901, California had enacted a law forbidding whites from marrying blacks, Mongolians or mulattoes. However, each county clerk could make his own interpretation as to the racial origin of Pilipinos. Later in 1931, it was ruled in Roldan vs. Los Angeles County that a Pilipino was not a Mongolian. The California legislature in 1933 quickly closed the loophole by amending the statute to include members of the Malay race. By 1937 the Western States of California, Nevada, Oregon and Washington had laws forbidding marriages between whites and Pilipinos.

California's miscegenation law, however, was finally ruled unconstitutional in 1948, in the case of Perez vs. Sharp. The California Supreme Court held that legislation limiting the right of members of one race to marry members of another race was a violation of civil rights.

It should be noted that this kind of discrimination was particularly painful to the Pilipino since there were then very few Pilipinas in this country. This factor contributed to the exploitation of the male Pilipinos by white prostitutes. The scarcity of Pilipinas at that time, along with the anti-miscegenation laws, accounts for the many single Pilipino males in the older age groups.

This discrimination against Pilipinos was only an aspect of the larger issue of exclusion. In 1929, as a result of anti-Pilipino movements, the California legislature passed a resolution calling for Congressional enactment to restrict Pilipino immigration because "cheap labor tended to destroy American ideals and racial unity". This ultimately lead to the passage of the Tydings-McDuffie Act of 1924 which restricted Pilipino immigration to an annual quota of 50 persons.

Both exclusionist and humanitarian motives were entwined in the final aspect of exclusion that related to the repatriation of Pilipinos. In 1933, through the efforts of the Philippine Society of California, Congressman Samuel Dickstein of New York, Chairman of the House Committee on Immigration and Naturalization, introduced a joint resolution to provide for the return of the many Pilipinos who were either unemployed or only worked to return to The Philippines. In 1935, following the enactment of the bill, provisions were made for repatriation. It had been hoped that several thousands of Pilipinos would avail themselves of

this opportunity for a free ride home; however, only 2,190 Pilipinos chose to exercise this option and were repatriated.

In addition to the legislation, Pilipinos were also subjected to institutional discrimination such as police harassment, not being permitted in public places (e.g., recreational facilities) and not being able to attend churches. For example, Manuel Buaken, in his book I Have Lived With the American People, tells a story in which a group of Pilipinos had been denied entrance into a church because it would "alarm" the congregation.

2) Housing: California in particular has a long history of discrimination against Pilipinos in real estate and housing. Pilipinos seeking homes in white neighborhoods were turned down and forced into slums. Often, due to lack of adequate housing, they were compelled to live with fifteen to twenty persons to a room.

Unlike the Chinese and Japanese, the Pilipinos did not develop any solidly rooted communities or social organizations. This was primarily because their jobs were usually seasonal or transitory in both agriculture and personal service work. Pilipinos were relegated to reside in out-of-the-way hotels, bunkhouses, rooming houses and (rarely) apartments because of prejudiced white landlords and the economic necessity of employment. "Li[illegible] Manila" districts were primarily convenient service centers for Pilipinos between seasonal jobs (Wallovits, 55-56).

3) Employment: There were charges that the American farmers swindled Pilipino farm hands on a regular basis. Carey McWilliams, in Factories in the Field, reported that California farmers in 1937 and earlier years paid workers on the basis of race. One study indicated that agricultural employers paid higher wages to their white workers than to their non-white workers.At that time only Mexicans and Blacks earned less than Pilipinos. American farmers stiffly resisted all efforts by Pilipino laborers to improve wages and working conditions.

Though Pilipinos were readily employed in California agriculture, they also sought, with little success, employment in other areas. They found that while they could usually find employment as busboys, cooks, dishwashers and domestic help, opportunities for professional positions were scarce. Even in these domestic areas, however, they were not free from discrimination since many hotel and restaurant owners, aware of customer prejudice, would not hire Pilipinos for positions involving contact with the public. Usually the Pilipino was only successful in obtaining jobs shunned by white workers.

Finally, the depression left the Pilipinos hard-hit. Not being citizens, they were excluded from many federal relief projects. Many of the Pilipinos lost federal jobs they already had. Besides this, even in private business, priority in hiring employees was extended to citizens.

Under present United States immigration laws, which became operative in 1968, Pilipinos can emigrate in greater numbers, and about 37,000 are admitted here every year. Their improved legal situation as it pertained to the acquisition of citizenship, their immigration and the postwar state and local legislation which has been more favorable has significantly contributed to their improved economic and social statuses. They are now able to enjoy increased affluence, job security, luxuries, etc. (Wallovits, 78).

CHRONOLOGY OF EVENTS

1898 - In May, American Commodore George Dewey attacked the Spanish fleet in Manila Bay. (At this time it was under Spanish rule). This began the Spanish-American War.
The United States emerged the victor in the Spanish-American War in August and retained The Philippines as a Pacific colony.
The treaty of Paris designed to officially end the war with Spain and to cede The Philippines to the United States was signed in December.

1899 - On February 4, war broke out in The Philippines between the American command and the Pilipinos. The war was referred to as the "Philippine Insurection", reflecting the American position that theirs (the American Government) was the only legitimate government in The Philippines.

1899 - 1902 - The bloody war in The Philippines left an estimated one million Filipinos dead.

1904 - The first wave of immigrants came to the United States around this time. Many became indentured servants working in Hawaii's sugar cane plantations. Prior to this, a small number of upper class Pilipinos were sent by their families to study at United States universities.

1924 - The Japanese Exclusion Act ends Japanese immigration to the United States. California farmers needed cheap labor to perform the seasonal tasks in the fields and Pilipino immigrants filled the gap. Pilipino immigration increased sharply.

1925 - California's anti-miscegenation statute (which prohibited the issuance of marriage licenses to whites and "Negroes and Mongolians") was found to be applicable to Pilipinos in State of California vs. Timothy S. Yetko, Jr.

1930 - This period saw a peak in immigration which was paralleled by a rise in anti-Pilipino sentiments.

1933 - The racial classification question was finally resolved when the California Court of Appeals, in Salvador Roldan vs. Los Angeles County, ruled that Pilipinos were not prohibited from marrying whites in California. The California State Legislature then acted to seal the loophole by amending the statute to include "members of the Malay race".

1934 - The Tydings-McDuffie Independence Act stated that The Philippines could become independent. This limited Pilipino immigration to an annual quota of fifty.

1946 - Section 8 of the Tydings-McDuffie Act, a loophole permitting unlimited Pilipino immigration to the islands if the need could be demonstrated (which was lobbied for by Hawaiian planters), was invoked. Some 7,300 laborers were brought to Hawaii.

Pilipinos were made eligible for naturalization in the United States. On July 4, The Philippines officially gained independence, and President Truman issued a proclamation fixing the annual quota at 100.

1965 - President Johnson signed a law nullifying prior quotas and abolishing long-standing national origins systems. Many thousands of Pilipinos could now come to the United States. For example, United States Immigration and Naturalization statistics show 29,376 Pilipinos immigrated to the United States in 1972.

DEMOGRAPHIC CHARACTERISTICS

1) According to the 1970 Census, they were the third largest Asian group here. They totaled about 340,000 in the United States, with 40% of those in California and 28% in Hawaii. San Diego reportedly has 65,000 residing here.
2) They are now the largest Asian group immigrating and the largest Asian ethnic group in California. Between 1960 and 1970, the population doubled with two-thirds of the additional population being due to new immigrants.
3) According to the California State Department of Finance's Special 1976 Census, there are 262,200 Pilipinos here, making up 1.22% of the state's population.
4) The proportion of males is 10% higher than the proportion of females; among elderly Pilipinos 65 years and older, there are 4.5 males for every female.
5) The percentage of Pilipino husband/wife families is the same as the national figure.
6) The rate of interracial marriages involving Pilipinos is very high, with 33% of the males and 28% of the females married to a spouse of non-Pilipino ethnicity.

7) Their educational characteristics can best be described in terms of three groups:

a) The first generation: Among Pilipino men sixty-five years old and over, the median number of school years completed is 5.4, that is, not even completion of elementary school.

b) The second and following generations: Among native and foreign-born Pilipinos eighteen to twenty-four years old, college enrollment is 28% for Pilipino men as opposed to 37% for all United States men and 23% for Pilipina women as opposed to 27% for all United States women.

c) New immigrant generation: These include a number of professionals so that educational attainment is quite high: 15% of all Pilipino men have completed college as opposed to 13% for the general population; percentage of Pilipino women who have ocmpleted college is higher (25% of all Pilipina women) than any other population group, men or women. However, taken as a whole less than half (49%) of Pilipinos completed high school as compared to 54% for the general population.

8) About 40% of all the employed Pilipino men are working in unskilled, low paying jobs. This is double the percentage of men in the total population (19%).

9) 79% of all Pilipino males 16 years old and over are in the labor force (2% higher than the national figure); 55% of all Pilipina women are employed and 46% of this total are married.

10) Income levels of Pilipinos have not kept up with their educational achievements. Among Pilipino men 25-34 years old who are college graduates, 0.9% earn $10,000 or more in contrast to the national figure of 2.4%. Despite the fact that more Pilipina women (27% of whom are college graduates) are in the labor force, median income levels for Pilipina women are only slightly higher than those of other women. Of all Pilipina women, a high percentage (56%) are low income earners of less than $4,000. Among men, 40% of Pilipinos earn less than $4,000 a year compared to the United States average of 31% and only 12% earn over $10,000 (one half the United States rate of 25%).

VALUES

1) As with other Asian groups, Pilipino values center around cooperation and group affiliation. Here it is important to note that there are many different Pilipino groups in the United States, contrary to the dominant society's conception of Pilipinos as one homogeneous group. Individual Pilipinos see their primary allegiance as belonging to their particular tightly knit provincial

group. Within each of these groups we can see much cooperation, but between groups there is more competition. These small groups are usually defined by geography or lineage.

2) Other traditional values which apply to Pilipinos are reserve and formality in interpersonal relationships. Thus, restraint is encouraged, and airing of strong feelings is frowned upon.
3) Despite these restrictions, Pilipinos highly value warmth and intimacy in their personal relationships.

NORMS AND ROLE BEHAVIORS

In order to fully understand the Pilipino community in the United States today, it is necessary to be aware of the socio-historical factors surrounding them. Juanita Lott, for example, feels that "...the Pilipino community in the United States has been and continues to be shaped by the influences of a mentality that had its origins in The Philippines, i.e., the colonial mentality. This mentality is carried over with each immigrant and is sustained in the environment of internal colonialism". Her belief is that Pilipinos have internalized many aspects of centuries of Spanish and American domination. We must remember that neo-colonialism, in the form of economic control by American businesses, still exists in The Philippines today. Characteristics resulting from colonial vestiges are:

1) Lack of organization: The first generation here were mostly single males who lacked even the basic organizational unit of the family. Pilipinos did not organize groups, such as the Chinese Benevolent Associations, though a few scattered self-help groups did exist. This lack of organization was a direct consequence of their colonial life, since they were not permitted an independent political life in The Philippines. Lack of social organization is exemplified in provincialism and factionalism in the United States.
2) Colonialism also fosters an attitude of subservience. Marked inequities of power and privilege still exist between the dominant white society and Pilipinos (and other minorities). The internalization of white chauvinism, for example, influences many Pilipinos to prefer white or non-Pilipino social workers and other professional people when they have problems.
3) Another trait that is possibly related to the neocolonial attitude is the Pilipino orientation toward a non-confrontive approach to problem solving.
4) Possibly due to a need to compensate for this lack of organization forced upon them in earlier times, Pilipinos have a proclivity towards "over organizing". Thus, they may belong to many different organizations at the same time, which leads to much fighting within these groups. Related to this

tendency to over organize is what some Pilipino writers call the "great Pinoy sport of leadership scramble". That is, the more Americanized Pilipino individuals in each group strive vigorously for leadership in these groups. Norms and characteristics that stem from the collectivistic orientation are:

a) Pilipino culture is traditionally family-centered, stressing familial loyalty and support with the individual's interests ancillary to those of the family.

b) Like other Asian groups, this strong sense of familial loyalty influences Pilipinos to use shame, or "hiya", as a controlling factor in their behavior. The individual's actions reflect upon the family; consequently, he/she refrains froms actions that are potentially damaging to the family's reputation. Related to this concept of "hiya", is an intolerance for personal problems and "mental illness". Thus, many times a client may not present a problem as his/her own but as a friend's. It is especially important to note that the Pilipino client is particularly afraid of gossip relating to his/her problems in the community.

c) "Bayanihan", or a spirit of togetherness and gregariousness, still prevails so that Pilipinos in this country group together on the basis of their original locale or geographic village. This emphasis on the original group was the basis of cooperation and cultural strength that sustained the Pilipinos during the earlier part of this century in the United States.

d) The feeling of community and responsibility to one's group is so strong that there is a tendency among many Pilipinos not to concern themselves with personal obligations, since they feel that other members of the community will help out in times of trouble.

e) Strong group feelings among Pilipinos often precludes competition on the parts of individuals within a group. For instance, in school the objectives of the Pilipino youth is to strive for adequacy, not excellence which would bring shame to one's classmates.

f) Because of their group orientation and a strong emphasis on hospitality, Pilipinos are not overly concerned with privacy. Zenaida Pe feels that there is little chance of a social worker being snubbed on an unannounced home visit which is not regarded as invasion of privacy (Pe, 52).

5) Expressions of anger or strong emotions are discouraged. This occasionally leads to passive methods of handling problems.

6) "Utang no Loob", or reciprocity, is stressed in the community. While the norm of reciprocity is a universal phenomenon, its meaning for the Pilipino is more pervasive and deepseated. Thus, some services, especially those that are unsolicited, sometimes form the basis of a debt that cannot ever be repaid. Failure to pay back debts is an important factor in bringing shame to oneself.

7) Pilipinos are often status or class conscious, and quite often a Pilipino client will evaluate the social status or class of the social worker (especially a Pilipino) before accepting services. The other side of the coin is when a Pilipino sees a white worker as knowledgeable and a potential help simply because of his/her color. Here again the colonial mentality, a consequence of centuries of oppression, comes into play. The immigrant professional tends to look down upon and castigate his/her American counterpart for lacking motivation to improve his/her status (Lott, 172).

PRACTICE IMPLICATIONS

This section is meant to suggest guidelines in working with Pilipino clients. These, it should be emphasized, are not meant to be taken as absolutes but as focal points in developing change strategies.

1) It is extremely important to understand the colonial background of the Pilipinos and the persistent effects of neocolonialism on Pilipino individuals. Thus, if signs of subordination are seen in a Pilipino client, one should refrain from making value judgments.

2) Because of centuries of foreign domination, Pilipinos may have learned to appear "meek or docile" when faced with difficult situations. However, this is not to be considered adaptation to injustice. One author has commented that acceptance of a situation in the face of injustice"...only serves to perpetuate the injustice...(and) the only appropriate response to injustices is organized resistance" (Tachiki, et. al., 314). Thus, rather than construing silence as acceptance of a difficult situation, action should be initiated to correct the situation.

3) As mentioned earlier, a Pilipino client may present a problem as a friend's when it is really his/her own. Being aware of this possibility, one is in a better position to be of assistance.

4) Since gossip may be rampant in the client's primary group, the assurance of confidentiality is even more important when working with a Pilipino individual (remember the shame factor).

5) Remembering also that Pilipinos may not have experienced conscious development of goals and objectives, it is important to be explicit when working these out.

6) Since the family is the focal point in Pilipino culture, working with the family where possible rather than with individuals can be most effective.

7) Since privacy is not an obsession with Pilipinos, an unannounced visit can actually be beneficial particularly in cases concerning child abuse and neglect since a scheduled visit can trigger undue anxiety.

8) Because of the norm of reciprocity, a worker should ascertain that the client has implicitly requested a service before it is provided since a service that is rendered unsolicited constitutes a debt that can never be repaid.

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SAMOANS

HISTORY AND PATTERN OF IMMIGRATION IN THE US

The Samoan Islands lie in the South Pacific about 2,400 miles southwest of Hawaii. Samoans are Polynesians who are thought to be descendants of travelers from Southeast Asia thousands of years ago. Samoa is generally believed to be the dispersal point for settlers from other Polynesian Islands.

Historically, the British, German and American governments had all competed for political domination of the islands. Today, they are separated into two regions: Eastern Samoa and Western Samoa. The Western section is now an independent state while the five islands comprising Eastern Samoa have been possessions of the United States since 1900 and are known as American Samoa.

According to Ramsay Shu, both "push" and "pull" factors account for Samoan migration to the United States. Domestic conditions in Samoa is one factor. The closing of the United States naval base in 1951 in American Samoa caused high unemployment, and, thus, a large number of laborers emigrated to the mainland. High population growth rates in both Samoas and the corresponding land shortage also encouraged Samoans to migrate. As for the "pull" factor, the United States represented a land of magnified opportunities (e.g., more freedom, better jobs, better education, etc.). Early settlers later sent for their families, and a snowball effect has developed. The community probably has doubled its population in the last 10 years (Shu, 47.).

CHRONOLOGY OF EVENTS

1722 - The island of Ta'u in the Manu'a Group were sighted by Commodore Jacob Roggeve .

1768 - French navigator Louis Antoine De Bougainville established "friendly ties" with natives of Ofu and Olosega.

1830 - John Williams, a missionary from London, arrived. This was to have a profound effect upon Samoa, for by 1834 the Samoan language was put into print.

1839 - The islands were surveyed and mapped by an American, Commodore Charles Wilkes. The copra trade was started; and the United States, Great Britain and Germany set up offices in Apia to take care of their nations' interests.

1900 - On April 17, the American flag was first raised on Samoan soil. The United States military presence began to make itself felt.

1900 - On May 1, American law was declared for Samoa and her constituents. On June 13, Commandant Tilley enlisted Samoans as guards for the American military station.

1951 - A group of Samoan men and their families were brought to Honolulu, Hawaii as the first officially enlisted men of the naval services. They were known as the "fita-fita" guards.

1953 - Immigration of Samoans was becoming widespread as more Samoans entered the military services. Families began settling in Seattle, Washington, California coastal cities and abroad.

DEMOGRAPHIC CHARACTERISTICS

Since all census data (including the 1975 San Diego County Special Census) have included Samoans in "Other" or "Other Pacific Asian" categories, it is not possible to delineate demographic characteristics of this group. However, certain generalizations may be made.

1) It is estimated that there are 48,000 Samoans in the United States, including Hawaii. Of these, 23,000 are thought to be in Southern California and 10,000 in San Diego. The Samoan community seems to have doubled its population in the last 10 years (Shu, 47).
2) Most Samoan families had been or are military connected.
3) The Samoan population is very young, 16 is the median age and only 3.5% is age 60 and over (Shu, 48).
4) A major problem that Samoans have, especially among the elderly, is their inadequacy with the English language. This is a main reason for the high unemployment and underemployment rate among Samoans.
5) Very few Samoans are in the professions. (Through the American educational system, those Samoans born in the United States are now attaining a higher level of academic training, however, the number is not overwhelming.)
6) Despite educational and occupational handicaps, the median household income is $840/month due to multi-income earners in the family and other income such as pensions and public assistance (Shu, 48).

VALUES

1) Emphasis is placed on families and familial relationships. Large families are valued, and it is not uncommon to find as many as 15 persons in a family, along with members of the extended family. This kinship system is highly effective in providing mutual aid to its members (Shu, 49).
2) According to Pei-Ngor Chen, "Central themes of Samoan life are generosity, hospitality, reciprocity and helping one another". That generosity, chari-

ty and sharing are stressed is exemplified by the expression, "Eiloa le tamaalii i le tauvale iai o tagata" which means "Cordial receiving of strangers is a mark of nobility".

3) A high value is also placed on stratification, that is, stratification both within and outside the family.
4) Filial piety is stressed which involves taking care of the aged. Even in the absence of blood relationships, elders are highly respected.

NORMS AND ROLE BEHAVIORS

1) Politeness in all relationships is stressed. One minister who spent 40 years in Samoa had stated that "Nothing can be done in the way of intercourse with the Samoan people in their own home without a knowledge of the Samoan language of politeness." This language must be used especially when addressing strangers.
2) According to Pei-Ngor Chen, the Samoan level of endurance for hardships is relatively low because Samoans are used to physical ease and a slow pace of living on the islands.
3) Ms. Chen also sees the Samoans as a proud people who do not like to admit failure, however, carry a healthy attitude towards adjustment in the United States.
4) Traditionally, Samoans are used to a clearly stratified social system as well as clear role definitions and social classifications. In the family, the matai (chief) is the head, and his rule might be comparable to that of a dictator. (Only a matai, or chief, can be head of an "aiga", or family unit. Matai can also illicit the idea of "title", or be just a mere figurehead.) However, others are also influential in decision making.Children are at the bottom of the familial hierarchical structure.
5) The "aiga", or extended family, continues to be the main source of help in times of need.
6) Individuality, at least by Western standards, is not encouraged. Consequently, in the United States, many young Samoans face identity crises. At home the youth is told to obey the matai or father, and at school it is stressed that he/she adhere to the American orientation of individual rights. Hence, many Samoan youths face cultural conflicts and find it difficult to maintain and perpetuate Samoan culture and traditions while living in American society.
7) Samoans are quite conservative, and a premium is placed on tradition and maintaining one's cultural heritage.
8) Generally speaking, Samoans are quite concerned with social acceptability,

and much of their behavior is directed towards achieving this goal of social acceptability.

9) Samoans are apt to keep their personal problems to themselves.

PRACTICE IMPLICATIONS

1) According to Chen, "Besides showing respect to the chiefs, which is one of the most important traditions, the community worker should also try to appreciate other Samoan values and customs. Community workers (especially Samoans) should do as the Samoans do. A warm approach, motivated by sincere concern, is in keeping with cultural traditions."
2) Samoan immigrants are generally reticent in seeking social services from people who cannot speak their language, and they are reluctant to go to social service agencies because they distrust the larger community. Consequently, outreach should be attempted. A concerted effort should be made to describe social services offered by the agency in order to allay some of the suspicion and distrust. More specifically, employing bilingual and bicultural Samoans would facilitate the helping process.
3) The above mentioned lack of trust is also an argument for aiding Samoans in developing their own service organizations. Samoans will best utilize resources and services that they themselves have developed. Also, this will guard against outsiders imposing social services in ways that are antagonistic to the Samoan culture and traditions.
4) Workers should be aware of changing cultural patterns within the community as Samoans adapt to American life.
5) Workers should also establish good rapport with the ministers of the community who are influential and who have the community's respect. The social services provided to Samoans would best be utilized if information is disseminated through the churches, but churches should not be used as primary providers of services. There exists some internal strife between the various Samoan denominations, and a neutral setting is advised.
6) Many young Samoans do not place much emphasis on formal education. Perhaps the value of education as a mechanism for upward mobility can be explored with them.
7) Some specific needs that can be addressed are:
   a) Education and counseling on family planning. Since Samoans tend to have large families, this may be met with some resistance due to opposing religious values.
   b) Study of English-as-a-Second Language and training in vocational skills.

c) Establishment of self-help groups in the community which perhaps can assist the extended family in coping with crisis situations.

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## THAIS

### HISTORY AND PATTERN OF IMMIGRATION IN THE US

The Thais took possession of their land through migration and conquest. From their original home in South China in areas corresponding roughly to the present-day province of Yunan, Thai people gradually drifted southward to the heart of mainland Southeast Asia during the twelfth and thirteenth centuries A.D. Thailand (meaning free land) is the only Asian country that has been free from foreign domination, and the Thais are very proud of this fact.

The Kingdom of Thailand covers an area about four-fifths the size of the State of Texas and lies entirely within the northern tropical zone in the center of the Indochinese peninsula. It contains four distinct geographic regions and a variety of ethnic groups.

Religion is dominant in Thai culture. The established religion in Thailand is Theravada Buddhism, which is an intimate part of the Thai way of life. There are two major branches of Buddhism which exist in Asia: 1) the Theravada (Hinayana) Buddhism, which is established in Ceylon, Burma, Thailand, Laos and Cambodia; and 2) the Mahayana Buddhism, which exists in Tibet, China, Mongolia, Korea, Japan and Vietnam. A basic feature of Buddhism is the concept of transmigration, or rebirth in the same or in another living form. The form of rebirth depends on one's karma, or one's accumulation of merits and demerits in previous lives. Basically, it means, "Do good, receive good; do evil, receive evil."

### DEMOGRAPHIC CHARACTERISTICS

1) Most Thais who immigrate to the United States establish themselves in the cities which have pre-existing Thai populations and also have more educational and job opportunities. Los Angeles has about 10,000 Thais, and there are also relatively large populations in Chicago, New York, San Francisco, Houston and Denver.
2) The entire Thai community in San Diego is first generation and totals between 300 and 400.
3) Their age range is from 25 to 40 years old.
4) There are about twice as many women as there are men.
5) Since the 1960s, students and wives of United States servicemen and other related government personnel make up the bulk of the community. In San Diego, about 10% of the Thais are students, and 50% are women married to United States servicemen. Upon graduation, most of the students on visas either leave the city to improve their employment prospects or return to Thailand.

The proportion returning home is over half. New students continually come to attend San Diego State University and offset the number returning to their home country.

6) Families are predominantly bicultural and nuclear since the majority of women are married to United States servicemen. Thus, large concentrations of families are found near the various military installations in San Diego, e.g., Oceanside and Chula Vista.

VALUES

1) Filial piety, or respect for one's parents and elders, is highly valued in Thai culture, Elders have preserved old traditions which have remained relatively unchanged, and youths look up to them for guidance and support. Elders generally maintain family unity, morality and spirit.
2) Religion dominates Thai life. The hundreds of thousands of saffron-robed monks and the tens of thousands of temples and shrines all indicate that Thais devote much energy, sentiment and money to their religion. The Buddhist monk is the most socially honored.
3) Beyond the family and religion, loyalty and devotion to the King and Country are highly valued. The King is respected, honored and obeyed; and although Thai kings have been deprived of their political power, they have retained the love and loyalty of the Thai people.
4) The Thai concept of saving face is related to that of the Chinese. It involves being respected, humble and extremely considerate as well as not embarrassing other people.
5) Peacefulness and nonaggression are among the most important social values. This refers to maintaining an attitude that things do not matter (Mai Pen Rai), being cool hearted (Chai Yen), and being uninvolved.
6) Happiness is descriptive of the enjoyment of life which is the ideal of Thais. They have a sense of humor and are easily amused. Their down-to-earth expression of humor is a more basic Thai characteristic.

NORMS AND ROLE BEHAVIORS

1) Proper respect must be shown to elders. The "Wai" (clasping of both hands together and raising them between the chest and head) is the accepted method of greeting among the Thais and not the handshake. Crossing one's legs in front of elders is also impolite, and one must kneel (walk on your knees) when passing them while they are seated on the floor.

2) The duties of children are to provide for the welfare of their parents and to show them gratitude when they are old.
3) Every male is expected to spend some time in temple service. All parents wish their son to become a monk before getting married as it is a mark of high merit for the parents.
4) Thais do not use Buddha images in decorations or displays. A person who carries Buddha images on him/her should not walk under clothes lines or place the images in a low place.
5) It is not Thai custom to publicly hug, kiss, or show any other sign of familiarity or affection to a woman.
6) Thais consider the foot "low", and it should not be used in pointing (as Americans sometimes do). Shoes should also be removed while entering one's home or any place of worship.
7) Because of their religion, Thais tend to be relaxed and move slow.

PRACTICE IMPLICATIONS

1) Because of the shame factor, every situation must be handled delicately and gently. Workers should avoid making harsh confrontations and also keep in mind the necessity for strict confidentiality.
2) Because Thais are relaxed, easy-going and move slowly, workers should not rush clients and should be patient and understanding. Time should be spent in friendly conversations in order to ease the client and to establish a friendly/trusting relationship. Also, extra time might be taken to clarify situations.
3) Workers should be accepting of Thai values and customs (derived from their religious beliefs) and avoid making comparisons to workers' own personal values.
4) It is okay to accept any food/drink that is offered by clients as a gesture of gratitude for the help extended.

SOURCE

Mrs. Susie Hom, MS, Thai Association Vice President.

VIETNAMESE

HISTORY AND PATTERN OF IMMIGRATION IN THE US

The Vietnamese are the newest Asian group to arrive here in the United States. They came in April and May of 1975 under the massive evacuation operation. Before the fall of Saigon in April 1975, however, there were already many Vietnamese women immigrating here as wives of United States servicemen. Due to its proximity to Camp Pendleton, San Diego County has a disproportionately higher number of Vietnamese refugees.

CHRONOLOGY OF EVENTS

1) April 12, 1975 - The United States Embassy at Phnom Penh closed, and the last Americans were evacuated in "Operation Eagle Pull".
2) April 14, 1975 - Parolee (special immigration status) was authorized for Vietnamese dependents of American citizens.
3) April 19, 1975 - Parolee status was extended to include categories of relatives of American citizens or permanent resident aliens who were petition holders.
4) April 29, 1975 - The United States Embassy at Saigon closed. Operation Frequent Wind removed the last Americans and Vietnamese by helicopter from staging sites in Saigon. The sea-lift and self-evacuation continued. Camp Pendleton, California opened as a refugee center prepared to receive 18,000 refugees.
5) May 2, 1975 - Fort Chaffee, Arkansas opened as a refugee reception center prepared to care for 24,000 refugees.
6) May 4, 1975 - Eglin Air Base, Florida opened as a refugee reception center prepared to accept 2,500 refugees (this was later increased to 5,000).
7) May 22, 1975 - Ambassador Brown and Senior Task Force Officials testified before the House Judiciary Subcommittee. A House and Senate Conference Committee agreed on the language of the Indochina Migration and Refugee Assistance Act of 1975, appropriating $405 million for the Administration's Refugee Program.
8) May 24, 1975 - The Act became PL 94-23 when the President signed it into law.
9) June 6, 1975 - HEW established a Special Task Force with representatives from the American Medical Association, the American Association of Medical Colleges, the Educational Commission on Foreign Medical Graduates and a number of programs within HEW that dealt with training and placement of physicians in the United States.

10) September 15, 1975 - Eglin Air Force Base, Florida refugee reception center closed.
11) October 16, 1975 - The Vietnamese freighter, Vietnam Thuong Tin I, sailed from Guam bound for Vietnam with 1,546 repatriates aboard.
12) October 31, 1975 - Reception centers in Guam and at Camp Pendleton, California closed.
13) January 1, 1976 - HEW Refugee Task Force assumed responsibility for domestic resettlement.
14) May 5, 1976 - An expanded Parole Program for 11,000 additional Cambodian, Vietnamese and Laotian refugees was authorized by the Attorney General.
15) June 4, 1976 - $2 million was allocated to the State of California for a special English language and vocational training program.
16) July 26-30, 1976 - The Task Force visited HEW Regional Offices regarding $5 million employment training grants to regional staff. This was designed to remove refugees from the cash assistance rolls and place them in jobs.
17) August 31, 1976 - Applications for $5 million employment training grants were received in Regional Offices.

DEMOGRAPHIC CHARACTERISTICS

1) It is difficult to estimate the total number of Vietnamese here since Vietnamese, Laotians and Cambodians were classified together as "refugees" in 1975. However, a total of 144,758 were here in 1975. Vietnamese in San Diego County number approximately 20,000.
2) As of August 1976, 87% were employed. Underemployment, however, is still a significant problem with many Vietnamese professionals who work in menial jobs because of their inadequacy with the English language. Their parolee status prevents access to jobs with the Federal Government and the County of San Diego, together representing 50% of the local job market.
3) Twenty percent of the Vietnamese make under $5,000 a year. About 30% were receiving some form of public assistance in 1976.
4) Roughly 30% of the refugees (heads of households) were professionals in their own country.

VALUES

(Values of the Vietnamese are similar to those of the Chinese.)

1) The Vietnamese place a high value on saving face, that is, not doing anything to shame themselves or their families.
2) A high value is also placed on harmony in interpersonal relationships. According to David Hosie, "The unity which binds the Vietnamese people is

not one of political necessity or social contract as in the West; rather, it is a continuing search for the 'harmony in life'."

3) Filial piety and the family are also stressed in Vietnamese culture.

NORMS AND ROLE BEHAVIORS

1) Familial relationships are more structured in Vietnamese society than in American society. For example, elder siblings have considerable influence and authority over their younger brothers and sisters. Children are required to show the proper respect for their parents.

2) Even in an emotional moment, Vietnamese consider displays or outbursts of emotions improper. Consequently, people who "keep their cool" are respected. In a difficult situation, a Vietnamese may laugh or giggle to suppress emotion and this should not be interpreted as indicating insensitivity.

3) In keeping with the high emphasis on harmony, indirectness rather than confrontation is the accepted pattern among Vietnamese. A direct question to a Vietnamese may make him/her very uncomfortable; and he/she may become very evasive and act very politely but, in fact, be indicating a negative response. Americans may regard such behavior as devious, but the Vietnamese consider it a tactful approach towards achieving harmony in social relations. Related to this behavior, the Vietnamese in conversation traditionally do not look into the eyes of those whom they respect. It must be emphasized that this is indication of politeness, not deviousness. Also, in order to be polite, they may nod "yes" indicating they understand a point when in reality they do not.

4) Among the Vietnamese, interpersonal relationships hold greater significance than they do in America. Once a friendly relationship is initiated with a Vietnamese, it is expected to continue.

5) Touching a stranger is not considered proper. However, handshaking is considered appropriate. With a woman, it is best not to shake hands unless she offers her hand first.

6) The Vietnamese are a proud and enduring people. They claim to have basically preserved their own tradition and culture despite having lived under centuries of Chinese and French domination and two decades of United States control.

7) They are a highly adaptable and competent ethnic group. It should be remembered that many refugees prospered in an environment where most Americans would have perished. They were able to adapt to hostile conditions while preserving their identity.

8) Finally, it should be noted that the Vietnamese do have a tendency to be suspicious especially of situations they are unfamiliar with. Centuries of imperialism and continuous political upheavals may have contributed to this.

PRACTICE IMPLICATIONS

1) It is important to remember that the Vietnamese are a highly adaptable ethnic group. Hence, they can achieve self-reliance with appropriate assistance where necessary. However, paternalism or an overly protective attitude should be avoided.
2) Vietnamese may sometimes ask common courtesy questions that might be considered personal by American standards, however, they should not be considered as such. Their questions may relate to the worker's age, salary, personal belongings, etc. A vague or evasive answer would be appropriate.
3) Elder siblings (or other family members) may use what might be considered to be inordinate influence over family affairs. This should not be construed as sufficient cause for intervention into what they (the Vietnamese) consider strictly family business.
4) Since a nod does not necessarily signify agreement or understanding, it is important to ascertain by other means that a situation is clear to a Vietnamese client. Thus, situations should be clarified as tactfully and gently as possible.
5) Vietnamese have a tendency to be suspicious of unfamiliar situations. Trust may be gained by clarifying situations and the nature of client-provider relationships.
6) It is very important to ensure that any contact between a service provider and a Vietnamese client does not include any empty gestures or insincere acts. These could lead to false expectations followed by disillusionment.
7) As has been mentioned previously, the Vietnamese are an adaptive people. This factor, coupled with their sensitivity to disapproval, makes acculturation easy. Some understanding, that is, mutual exploration of their customs as they pertain to American life, will facilitate the transition into American society.
8) As Douglas Beane suggests, workers will fare better if they are pleasant, quiet and patient and if they refrain from talking in loud tones and particularly not lose their tempers when working with Vietnamese clients.
9) Direct questioning should be kept to a minimum, and the social worker

should instead try gauging the Vietnamese client's response on the basis of his/her non-verbal behavior and exercising the proper caution in this interpretation.

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